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BAPTIST WORK AND PROSPECTS IN ITALY.

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The author of "Quo Vadis" says that every man has two native countries—the one in which he was born, and Italy. This almost universal admiration, not to say love, which we all feel for this fascinating land, is not difficult to explain. Her beautiful old age and her eternal youth, her natural and artistic beauty, her mighty men and great achievements, her glorious history and promising future, her sunny skies and enchanting music—all draw us to her as to a mother. To the historian, philosopher, archæologist, theologian, scientist, musician, painter, sculptor, architect, sociologist, and religious reformer, she presents an incomparable, and in many respects, an unexplored field.

However, it is to Italy, as a field for the religious reformer, that we wish to turn our attention this morning,* but before doing so, it may be well for us to get a general idea of the conditions under which we are working.

Politically speaking, Italy presents to every statesman a very difficult and complicated task. We have now six political parties—the Liberal, the Conservative, the Radical, the Republican, the Catholic and three groups of Socialists.

* This was delivered as a missionary address on Missionary Day at the Southern Baptist Theological Seminary, Louisville, Ky.

No one party is powerful enough to govern the country alone. Every cabinet of late years has been made up of a coalition of parties. The present prime minister, Giolitti, is a Liberal, but without the aid of the left wing, he could not possibly obtain a majority in Parliament. The last session granted universal suffrage, and as a consequence, the recent general election in November past brought six million new voters to the polls. In view of this enormous increase of voting power, amounting to one hundred and fifty per cent, the most of which comes from the ignorant classes, the Roman Church decided to present its own candidates for Parliament for the first time since 1870, when the Papacy lost its temporal power. Only thirty Roman Catholic candidates were elected, out of a total of five hundred and eight members, which was indeed a sad disappointment to Pius the Tenth, who had hoped that this first step towards regaining temporal power would have been more favorable. The party which profited mostly by the new law was the Socialist, which gained thirty new members. It has now eighty-eight members in the Lower House. The bitter enmity which has existed for more than forty years between the Papacy and the Monarchy has made it very difficult for any one cabinet to rule long at a time, as the Papacy leaves no stone unturned to hinder the progress of the country. This enmity has naturally driven the evangelicals to the support of the Government, which in turn has befriended us in many ways. The Socialists, Masons and Free-thinkers, notwithstanding our religious convictions, are our staunch friends, simply because we have a common enemy in the Papacy.

The Constitution of Italy, while recognizing the Roman Church as a state religion, grants toleration to all other confessions. It is very probable that no country in Europe, except England, is so tolerant of other confessions as the Italian Government.

When Italy gained her independence and became united under Victor Emanuel in 1870, education was at

a very low ebb. More than fifty per cent of the population could neither read nor write. The percentage was even lower in the southern provinces and the Papal States. There are now two educational systems in Italy, one of which is controlled by the State, and the other by the Roman Church. The parochial schools, for the most part in the hands of the Jesuits, devote much time to religion and little to science. Work done in these schools is not recognized by the State, nor does the Government grant them financial aid. As a consequence, they are inferior and far less patronized than the State schools.

Educationally, Italy through her school system, is making great strides. She has a compulsory education law, but its strict observance is difficult, due to the poverty of the people, many of whom must depend upon child labor for daily bread. Another obstacle to its enforcement is the priest-hood who connive with clerical parents to evade the law. The school system has for its basis *lay* instruction, though the catechism may be imparted where a majority of the parents make a request for it in writing to the school officials. In such a case the instruction is given in the same building after the regular school hours. The majority of the teachers are not only irreligious but atheistic and, as a natural consequence the pupils, as a rule, follow the example of their teachers. The schools are modeled largely after the German system. In fact, some of the most eminent professors in Italian Universities are Germans whom the Government called to its assistance after 1870. Education, while not so general as in Germany, Sweden, Japan and America, is thorough and compares well with that of any other civilized nation. Italy, in her more than twenty Universities, has suppressed the theological faculties, and leaves theology to the care of the Roman Church. However, there is a professor of Christianity in two or three of the higher institutions of learning, but their classes are poorly attended.

Socialism may be counted, not only as a political party, but as a vast educational system. It has been the means, either directly or indirectly of accomplishing untold good in Italy, as well as much harm, especially to religion. The party has been badly divided of recent years, owing to violent methods adopted by the revolutionary group, but the recent elections have greatly strengthened it. With the exception of France, there is probably no other country in Europe where it is so powerful as in Italy. In recent years the Government has been forced to purchase the railroads, to improve the educational laws, to pass a law granting a rest day in seven for all laborers, to grant shorter hours of labor to employees of the State and private corporations, to reduce taxation on some of the necessities of life, as well as to enact universal suffrage. Very probably without the pressure of the Socialists none of these laws would have been enacted.

From a religious standpoint, Italy does not present a very optimistic outlook. The Italians, owing to their enforced relations with the Vatican, are nominally Catholics, but millions of them have absolutely abandoned the Church. There are at least three reasons why there is so much unbelief with us in Italy: First, the scandalous conduct of what seems to be a majority of priests, monks and nuns, including the higher clergy, has thoroughly disgusted respectable people of all classes who naturally wish to have nothing to do with a church whose representatives are no better than the average worldling. Secondly, men of intelligence, of whom Italy has her full share, cannot accept as true such doctrines as papal infallibility, transubstantiation, purgatory, auricular confession, the immaculate conception of the Virgin Mary, the worship of relics and saints and similar absurd teachings, because such things do not square with their reason and conscience. Thirdly, the hostile attitude of the Roman Church to modern science and philoso-

phy, has driven many of Italy's most famous men away from the Church. Learned Italians have not forgotten the treatment which Galileo and Giordano Bruno received from the Church, nor are they ignorant of the fact that Roman Catholic Italy, France and Spain have more infidels to the population than any other countries in Christendom.

Baptists ought to feel at home in Italy because they more than others have an historical right to the country. They were the first to proclaim the Gospel in Rome and other parts of the peninsula. Paul went there in 61 A. D., where he found various groups of Christians awaiting him, some of whom were undoubtedly his converts from Asia Minor. He soon added greatly to their numbers and zeal. These primitive Christians were ancient Baptists. This can be easily proved, not only by secular documents, but by the Acts of the Apostles, to whose testimony may be added that of the Roman Catacombs. He who scrupulously compares the fundamental doctrines of the Baptists with those of other confessions, will find that there is no other body of modern Christians that so nearly resembles the Primitive Churches as the Baptist.

This declaration is not made on my own authority, but it is confirmed by recent ecclesiastical writers in Europe of international fame and unquestioned ability and impartiality. Solomon Reinach, in his recent work on Comparative Religion, entitled "Orpheus," says that the Baptist denomination is probably the only one in which a Christian of the first century would feel at home. To this valuable declaration must be added the testimony of three of the greatest living church historians of Europe,—Harnack, (Lutheran) Duchesne, (Catholic) Gwatkin, (Anglican) who live respectively in Berlin, Rome, and Cambridge, England. All three of these declare in their histories dealing with the first three centuries that in the primitive churches only believers were

baptized; two of these assert that there is neither commandment for, nor example of, infant baptism in the New Testament. Duchesne states that these same churches were independent, spiritual democracies. All three furthermore affirm that immersion was the primitive form of baptism in the Apostolic and Post-Apostolic Ages.

In this rapid and fragmentary sketch of Baptist beginnings in Italy, no account whatever will be taken of so-called Apostolic Succession, which has proved to be a delusion and a snare to some of our well-meaning but ill-informed brethren.

The first clear trace of modern Baptists may be found in Northern Italy in the Sixteenth Century. As early as 1540 a colony of Anabaptists was sent out from Switzerland to Venice for the purpose of propagating their views. Notwithstanding their many persecutions, they soon extended their operations to other parts of Northern Italy. At that time the antipedobaptist movement assumed an antitrinitarian character. In the course of time this movement produced a schism. One part became negative and antitrinitarian, the other, more conservative, ended by calling themselves Baptists. During the first half of the Sixteenth Century from Ferrara to Switzerland there were established more than sixty groups of Baptists; of these many either died for their faith or fled from the country to save their lives. During this period a considerable number of our brethren honored Italy, not only with their lives, but also by a martyr's death, among whom must be mentioned Giulio Gherlandi, Francesca Della Segna and Antonio Rissetto. These were all preachers of the Gospel, for which they were arrested and thrown into the dark prisons of the Venetian Doges, where they were subjected to vile insults, humiliations and every kind of suffering. In the course of time all three became victims of the Inquisition, and after years of confinement, during which every pos-

sible means to force them to recant was unsuccessfully adopted. They were finally drowned at night in the lagoons of Venice as "impenitent and incorrigible heretics." These martyrdoms are the most beautiful in Italian history. Their confessions before their judges, which I wish I had time to read, are among the sublimest pages in the history of Christianity. Mr. Comba, a celebrated Waldensian historian, declares that Christianity offers no finer examples of faith, perseverance and firmness of character than these three Baptists.

History recounts the sad fact that before the end of the Sixteenth Century, there existed no longer any Baptist organization in Italy, so ferocious and cruel was the Inquisition. From that time till 1860, no trace of organized Baptist work can be found, although without doubt many individuals have always existed in the land of the Papacy, who shared Baptist principles.

Italy's long and costly struggle for independence and unification, naturally attracted all eyes to her needs and achievements. Baptists, both English and American, along with other denominations, willingly came to the rescue of the Waldenses who for centuries had been waging an uneven war, with little hope of success, against their strong enemy. The newly acquired political liberty and the loss of the Pope's temporal power, seemed to be providential indications for the proclamation of spiritual freedom to millions. That we have not misread the signs of the times and the leadings of Providence, seems to be the universal verdict of those who best know Italy.

The work thus far accomplished by Baptists, including the work done by the English, may be briefly summarized: We have at present about 1,800 church members, about fifty church organizations, a still larger number of mission stations, a theological school, a goodly number of day and night schools, about sixty Sunday Schools, a publishing house, two newspapers, a religious review, an orphanage, a dispensary, Bible women and

colporters. Some of these churches in different cities and towns of Italy own buildings. The work so far has been *extensive* rather than intensive, the Gospel being widely scattered, while churches generally are small, with not much prospect of self-support at present. Nearly all of the preaching is done by native evangelists, who are naturally better fitted for such work than foreigners, against whom there is considerable prejudice in some places, due to the fact that we Americans are a new nation and supposed to be, by the less educated Italians, not yet fully civilized. As long as we grant divorces so freely, lynch negroes, burn tobacco barns, and do other things of a similar nature, we shall have some difficulty in persuading European nations that we occupy the moral and spiritual position which we claim. Street preaching is not allowed, and even poor halls are difficult to buy, and more difficult still to rent. Many of our converts are good, faithful people, though we doubtless have our share of time servers. The upper classes have never been attracted to any evangelical church; only some of the lower and middle classes have thus far been reached by our message.

Italy has always been a difficult and, at times, a discouraging field, and the work, never attended with any great tidal wave of success, has steadily grown from the beginning until now. Many thousands have heard the Gospel, but comparatively small numbers have as yet openly professed Protestantism and thrown in their lot with us, though no doubt many would come to us were it not for material losses and the persecution which would result from such a step.

Let us next consider the contribution made by the Roman Church to the furtherance of the Gospel in Italy.

Of course we do not mean by this expression that the Roman Church *purposely* helps us in the preaching of the Gospel, but that she has unconsciously and involuntarily prepared the field for greater harvests is evident.

The organization of "The Pious Society of St. Jerome" in 1902, "for the spread of the Holy Gospels," represents the first contribution. This society was doubtless organized to imitate, if not to counteract, the work being done by the British and Foreign Bible Society in Italy, which, through its more than forty colporters and numerous Bible depots, has done much to spread the Word of God. The "St. Jerome Society" prepared and widely distributed a translation of the four Gospels and The Acts, which was done in an easy and popular style. The preface set forth clearly, and with great moderation, the Protestant principles relating to the authority of the Scriptures, and in which preface Protestants were called for the first time "separated brethren." However, the text was accompanied by brief notes, especially where some vital doctrine of the Roman Church was supposed to be at stake. The work began auspiciously. More than 200 Bishops signified their approval of the work. Leo XIII granted an indulgence of 300 days to the faithful who would read the book a quarter of an hour daily. Later Pius X granted plenary indulgence on the feast day of St. Jerome to all those who in any way belonged to the Pious Society. After three years of activity the Society had circulated 300,000 copies in a popular edition. After six years' existence 100 editions had been issued, making the total number of copies 1,000,000. So popular was this translation, that Protestants began to buy and circulate it. A godly woman of Florence bought 40,000 copies and donated large numbers to Roman Catholic Priests. The use of the book by Protestants alarmed the Vatican authorities. The Jesuit press began to denounce the Society as one whose object was "A new and suspicious kind of propaganda." Although the meetings of the Society were held in the Vatican and presided over by a Cardinal, the remaining copies of the work were immediately withdrawn from public sale, so strong was the pressure brought to bear by the Jesuits on "the

powers that be." However, the good impressions made by the reading of nearly one million copies of this valuable translation could not be withdrawn. It was too late.

Another event, which turned out to the furtherance of the Protestant cause in Italy, was the translation and wide diffusion of Bishop Duchesne's "History of the Ancient Church." He has been since 1895 the director of the French Archæological School in Rome, and was made in 1910 a member of the French Academy. The Roman Church has no greater historian in its ranks than he is, and Protestantism very probably has none superior to him, unless it be Harnack. The original work was written in French and, printed in Rome in 1905. The translation of this work into Italian in four volumes, received the approval of Father Lepidi of the "Congregation of the Index." Duchesne was not satisfied with this compliment, so he sought the sanction of Pius X, who, upon the reception of the third volume from the author's hands, promised his blessings upon it. Within a short time after its appearance in Italian, a Jesuit who has a long nose for heresy, thought he had discovered many things in the three volumes not conducive to "sound doctrine." Subsequently a Jesuit Review in Florence, entitled "Catholic Unity," began a cruel war against this illustrious historian, which was taken up by other clerical organs. Soon the whole of Italy became interested in the work and fate of the French Bishop. Political, literary and religious periodicals came to his defense, especially those controlled by Socialists, freethinkers, modernists and evangelicals. His enemies were, of course, those of his own church—the Jesuits.

In fact, on a closer examination, it was discovered that the Bishop was not *sure* that Peter founded the Roman Church nor that he was Bishop of Rome the traditional twenty-five years, nor does he find documentary proof that the primacy of the Roman Bishop was recognized either practically or officially until late in the fourth

century. He sees in baptism a symbol of adhesion to Christ and of conversion and moral reform. According to the same author, the Church of the first four centuries was composed of the sum total of believers to whom was applied freely this work of salvation through Christ, "Who is the vital Principle and Head." These churches were furthermore little democracies in relation with each other, but entirely independent. Bishop Duchesne shows meager respect for certain of the great saints of the church, and esteems of comparative value the work of the councils, often dominated by ambitious emperors. His plain speech about the popes, Marcellinus, Liberius and Damasus, and his extravagant praise of St. Ambrose, to the disparagement of contemporary popes, his declaration that the councils were dominated by wordly men, often at the beck and call of scheming politicians, and finally that dogmas are "evolutions," were little to the liking of Roman Catholics, such as are represented by the present Pope. These revolutionary declarations, not to mention some surprising statements in reference to Mariolatry and the worship of images, relics and saints, all corroborated by documentary evidence, so profoundly stirred the "orthodox," and especially the Jesuits, that Father Lepidi, the head of the Congregation of the Index, and Pius X, were both persuaded that the work was full of errors and therefore dangerous to the faithful. Some of us have wondered greatly about this mysterious act of the Papacy. Was the Pope right when he *blessed* the work in May, 1911, or when he *condemned* it in January, 1912? Did Pius X change his mind of his own accord or did he receive some encouragement from the Order of the Jesuits? When Father Lepidi put his stamp of approval upon the work, did he know fully its contents? If so, then he himself is a "modernist," and the Vatican itself is at last invaded by this much-dreaded movement. However, this epoch-making work was put on the index, and the publishers were compelled to with-

draw it from sale, but the step came too late. Thousands of professors in Seminaries and Convents, as well as parish priests, had already read the book which has proved to be a demolisher of time-honored doctrines of the Roman Catholic Church.

The establishment of "The Biblical School" in Rome as recently as 1901, represents another potent factor which will eventually work for good in Italy. It is a well known fact that Roman Catholicism has greatly improved its seminaries in Italy during the last ten years. Until recently it was a difficult thing to find a Roman Priest who could read the Bible in Greek or Hebrew; now these languages are taught in the best Seminaries. The British and Foreign Bible Society sells hundreds of copies of Nestle's Greek New Testament to Catholic students every year in Rome, while Dr. Robertson's "Smaller Greek Grammar" is being used as a text-book in some of the better schools, among which is the noted "Propaganda Fide." In several clerical book-stores the works of Protestants are kept on sale, especially the volumes of Harnack, Ramsay, Briggs, Pfleiderer and others. These go to prove that liberalism hitherto unknown in the land of the Papacy is gradually invading the Roman Catholic Church.

The Biblical School was founded for post-graduate work. It is in charge of the Jesuits and claims to be a liberal institution. In fact, several of the Professors are known to be liberal-minded, some of whom are Germans. The program of studies, as well as the methods of instruction, are modern in every sense of the word. The Library is also up-to-date, containing many works of theology by Protestants as well as members of the Greek and Roman Churches. In the reading-room Protestant reviews, representing every country and confession, are accessible to all, such as the Hibbert Journal, The Constructive Quarterly, Bilychnis, The American Journal of Theology, and similar publications. Here a question

naturally arises. If the graduates of the Gregorian University, the Propaganda Fide and other famous Catholic Institutions attend the Biblical School in Rome where they use Protestant methods of instruction and sometimes our text-books, will they not be led towards Protestantism? Let us hope so.

The mistakes of Pius X, which have been many and serious, have not only discredited him, but the Church which he represents. It may not seem to be a charitable act to profit by the mistake of others, but if these contribute to the general cause of humanity, why not? It will be remembered that Pius X, in the beginning of his reign, announced that he would "restore all things in Christ"—a tremendous undertaking for one man, although he may have at his disposition the machinery of the Vatican and the counsel of the Cardinals. In this enumeration no attempt will be made to be either exhaustive or chronological.

The separation of Church and State in France represents the Vatican's most colossal blunder as well as her greatest material loss in recent years. Had Leo XIII been Pope, who was far more diplomatic than his successor, doubtless such an event would never have occurred. This act resulted in the loss of millions of dollars to the Roman Church, the dissolution of monastic orders, and the expulsion of thousands of monks and nuns from France. The successful enforcement of such law in France has encouraged Portugal, Europe's youngest Republic, to follow the example of France in separating the two domains.

The celebration of the fourth centenary of Cardinal Borromeo of counter-Reformation fame, brought forth a letter of congratulation from Pius X, in which he used such strong epithets that every self-respecting Protestant in Europe was insulted. In order to pacify the enraged Protestants the Pope was compelled to apologize to the German, Dutch and Swiss nations for the gratuitous of-

fense. He, like Henry IV of Germany, had to go to Canossa! However, there was no snow on the ground this time, but there were other discomforts which made the journey anything but pleasant.

Another false step was the promulgation of the Encyclical *Pascendi*, which was a wholesale attack on Modernism and Modernists. Of this historic document I shall speak more at length later on.

Then came the antimodernist oath. It goes under the name of "Motu Proprio," and was evidently meant to give a last blow to Modernism. Among other things it contained an injunction requiring a large part of the clergy, including professors in seminaries, to take an oath of orthodoxy and loyalty to the true doctrine of the Roman Church. The formula of the oath required furthermore the complete approval of everything contained in the Encyclical *Pascendi*, as well as the entire rejection of all new modernist theories, whether they be theological, philosophical or scientific. The "Motu proprio" proved to be a dangerous boomerang. The Vatican and not Modernism was wounded by this document. Who has not heard of the bold declaration of the Catholic Professors at Munster, of the strong, dignified letter of the French Priests to the archbishop and bishops of France, of the way in which the Russian Government called the Vatican to order and how, everywhere, the Pope had to make compromises with the enemy? In Italy, as Dr. Luzzi points out, many professors were not ordered to take the oath, because, having university degrees, the Vatican was afraid to coerce them, knowing that they would be independent to seek positions in Government Schools. Others imitating the example of their French brethren declared that they would remain what they were before signing the oath. Still others refused energetically and left the church. The Vatican, by such a move, has secured for itself many and powerful ene-

mies in its own bosom, who on the day of reckoning will fight with the fury of one who has been wounded in what he holds most dear and sacred.

The recent suppression of four popes by Pius X has made no small stir in clerical circles. The names are Boniface VI, Boniface VII, John XVI and Benedict X. These names have appeared for centuries in the official lists of popes published by the Vatican. They are to be seen also in beautiful medallions in St. Paul's Church in Rome where all the popes, from St. Peter to the present incumbent, are visible. Pius X, however, has forgotten to tell us *why* he cancelled these names. Only two reasons could be given, either unworthiness or illegal election. If these were his criterions, then why did he not cancel forty instead of four names? Why should he leave on the official list the name of Virgilius who starved his predecessor, Sylverius, to death; of Sergius III, who became the father of Pope John XI by an infamous woman; of John XII, elected Pope at thirteen years of age, who was cruel, sacrilegious and a homicide; of Boniface VIII, the first one who dared call himself the Vicar of Christ; of the notorious Alexander VI, the father of the unspeakable Caesar Borgia, and many others who obtained the papal throne by intrigue, graft and even fouler means? In view of such mysterious acts, the Italian public is wondering if gout or the loss of France or Modernism has unsettled the Pope's mind.

By far the most important contribution to the cause of evangelical truth in Italy in recent years has been made by the Roman Church through the Modernist movement. The hostile attitude of the Papacy to Modernism, and its cruel treatment of the Modernists, have enhanced tenfold the value of the new movement. Let me here speak of it in particular.

The word "modernism" is not new. It has been traced through Rousseau back to Luther by a French

historian, Albert Houtin, where it undoubtedly had a different meaning from its present use. To define this word exactly would be most difficult, inasmuch as Modernism is in a state of formation and is, therefore, indefinable. Tyrrell has said that anything dead and therefore unchangeable, like for instance medievalism, can be easily defined, but not so anything full of life and having many phases like Modernism. A corpse is more easily defined than a living soul, full of life, and daily developing. A system of thought by the name of Modernism does not exist. There is necessarily a great variety of opinions, tendencies and programs among theological thinkers. Every modernist creates his own system of harmony between faith and science and formulates his own conception as to the just relation between his personal liberty and that of "Constituted religious authority." His ideas when expressed publicly may be extremely radical or very conservative and will therefore represent only *his own* individual views. Considered from such a standpoint there is, strictly speaking, no such thing as modernism but only *modernists*.

One famous Italian modernist has described it as a *state of mind* which is therefore not confined to any confession, nationality or education. Professor Minocchi of Pisa University, who has been excommunicated for some of his radical opinions regarding the composition of the Pentateuch, says that he wants "liberty of thought, liberty of action and liberty to err if necessary" Another leading Catholic modernist wants a restatement of his Church's creed, a revolutionary change in the external policy and a thorough regeneration of the inner spirit of the Church."

Professor Genaro Avolio, editor of the "New Reform" of Naples, has such a magnificent program. I shall give it to you entire, believing that you, although Baptists, will be able to accept it as your own, with, of course, a few modifications. Here is the program:

I. Freedom of scientific research in all fields.

II. Absolute obedience to be given to God only, inasmuch as only in its relations with God can the human conscience ever be free from all kinds of conflict. In the case of a conflict between his own conscience and the authority on which he is dependent, be the said authority represented by the Pope himself, man's duty is to obey first of all his own conscience, which is God's voice in him, and then the authority. Obedience against conscience is a sin.

III. Separation between church and state.

IV. Abolition of compulsory celibacy and recognition of voluntary celibacy for the clergy.

V. Reform of worship. Worship must be led back to its ancient simplicity and purity. The veneration of the saints must be confined within the limits of the primitive idea, so that the abuses of the people in offering to them a superstitious kind of worship may cease. Worship is due only to God. The people must go back to the primitive significance and practice of the sacraments in order that the magic function of the priest may come to an end, and that the believer may begin again to feel his sense of personal responsibility. The institution of confession also must undergo a reform. The believer must feel morally obliged frequently to confess directly to God with a sense of deep contrition. Auricular confession must cease; at the same time all believers must be left perfectly free to have recourse to the elders of the Church when in need of comfort, advice, or direction.

VI. The Gospels must be given to the people instead of the greater part of the actual books of piety on which believers are now vainly trying to feed their souls.

VII. Abolition of the Latin language in the liturgy and a radical reform of the liturgy itself.

VIII. The right of electing the pastors to be given back to the laity, and the pastoral function to become again not a domineering one but a function of service.

IX. Sympathy with all great, reasonable, and just social reforms, without enslaving oneself to any party, and never losing sight of the Christian ideal.

X. To work with a view to bringing about a brotherly relationship between Protestants, Roman Catholics, and as many others as follow Christ's example.

The Modernist movement which has been confined hitherto almost exclusively to the Roman Catholic Church, finds its counterpart in the "Liberal Theology" movement in Protestantism. It is no longer "a theory but a condition" which confronts us, if we may be allowed to use the words of Grover Cleveland. So Modernism, by whatever name it may pass among Catholics or Protestants is come, and must be dealt with fairly as becomes those who wish to practice as well to proclaim the Pauline precept: "prove all things; hold fast that which is good." So cautious a theologian as Dr. Sanday in one of his recent books, "Christologies Ancient and Modern," declares that "we *must* modernize, whether we will or not;" and Sir. W. Robertson Nicoll, whose conservatism and orthodoxy cannot be doubted, said as far back as 1907; "The new philosophy, the new criticism and the new science, are compelling a restatement of the Christian faith."

The origin of this movement may be easily traced to the Theological school founded in Paris in 1878. The first suspicions fell on Bishop Louis Duchesne, of whom we have just heard. However, it was reserved for one of his pupils, Loisy, to become the leader of the movement in France. By means of his two books, "Revelation" and "Religion of Israel," published in 1900 and 1901, he introduced to the European public a new apologetic or philosophical restatement of Christianity, viewed

from a Roman Catholic standpoint, based on the radical conclusions of historical criticism. He has now made it forever impossible for educated Catholics to ignore the historical sciences when applied to religion. His books, not least among them "The Gospel and the Church," have greatly stirred the Catholic world. It is needless to say that Loisy has been largely influenced by German scholarship. From France the movement spread to Italy and other Roman Catholic countries; however, Fogazzaro, Avolio and others carried on a secret propaganda in Italy before Loisy attracted so much attention in France.

There are various schools of Modernism, which is quite natural when one considers the many countries and conditions in which it has developed and flourished. On the whole it has been largely, but not entirely, an intellectual movement. Its first manifestation was in the field of biblical criticism with Loisy, Minocchi, Lagrange, Battaini and others as the chief representatives, several of whom went to violent extremes. Then it attacked dogma, and Comparative Religion with Cumont, Turmel, Batiffol and Reinach as leaders. Afterwards followed the philosophers who attempted reconstruction and reconciliation under the guidance of Tyrrell, Blondel, and Le Roy. Another independent movement in Italy is led by Prof. Gennaro Avolio, a learned and pious layman of Naples, who for a number of years has made incessant war on corruption in the Roman Church, especially among the priesthood. He is the chief exponent of what he calls "religious modernism" with socialistic tendencies. There is also a political aspect of Modernism which goes by the name of "Christian Democracy." The founder and actual leader of this movement is Romolo Murri, who, after several years of fruitless war against the Vatican was finally excommunicated for his heresy and insubordination to the Papacy. He has a large following in Italy among the clergy. He is at present a mem-

ber of Parliament and editor of the "Lay Reform," which largely diffuses his doctrines among all classes. The above enumeration of the various Modernist schools is no attempt to be exhaustive or critically exact, but is meant only to give a general idea of the scope and importance of the movement.

The aim of the leaders as may be deduced from what has been said, is nothing short of a revolution which, if successful, could compare favorably with that of the sixteenth century. The triumph of Modernism would mean the destruction of the Pope's so-called infallibility and the limitation of his power, the separation of church and state, the purification of morals in the clergy and among the people, the revision and modernising of dogma, the freedom of Catholic peoples religiously and politically, and the advancement of learning among all classes. It would also contribute largely toward the solution of the social question as well as the elimination of ecclesiastical barriers which have so long and so needlessly separated Christians of various confessions in every part of the world.

The Roman Church probably foreseeing some of the results of this new "revival of learning" has been trying for a number of years to counteract the work of the Modernist movement. As far back as the reign of Leo XIII, a biblical commission was founded to pronounce an authoritative statement regarding the authorship of the Pentateuch, the inspiration of the Bible, Revelation and similar questions. Both Dr. Briggs of New York and Baron Von Hugel have declared that the Commission was utterly unfitted for their task and showed a remarkable ignorance of Hebrew and the historical methods of criticism. Then came the St. Jerome Society's translation of the Gospels and Acts into Italian. The next step made by the Vatican was the appointment of a commission to revise the Vulgate, which has been considered for so long an infallible book. These efforts

on the part of the Papacy to counteract the new learning have not been satisfactory. Failing in these peaceful means, *coercive* measures, more in harmony with the spirit and practice of the middle ages, have been adopted. Among the most noted of all is the Encyclical *Pascendi* which, as we all know, has become a document of historic import. The authors of the document, like those of the Biblical Commission, show a remarkable ignorance of the subject and have evidently made little attempt to be just in their treatment of Modernism, else they would have used fewer epithets and more arguments. The antimodernist oath and the congregation of the Index were afterwards used to carry on the work of destruction. A partial list of the more illustrious authors who have suffered at the hands of the Index will give us a faint idea of the gravity and strength of the movement. For instance, Laberthonniere, the French philosopher, was condemned because his philosophy was not scholastic. Fogazzaro's "Saint" was not put on the Index because of his severe criticism of the Vatican, comparing it to the Sanhedrim which condemned Jesus. Loisy was deprived of his chair in the Catholic Institute of Paris for his heresies. Tyrrell, the most famous English Catholic writer since Newman, was counted among the Church's foes for his uncompromising criticism of the Roman Church. Duchesne, a member of the French academy, and at present head of the French Archeological School at Rome, had his noted "History of the Ancient Church" put on the Index after having received the approval of the Pope to publish it, and after thousands of copies had freely circulated all over Europe. Salvatore Minocchi, professor in the University of Pisa, was driven from the church because, like his illustrious predecessor, Galileo, he still thinks that "the earth doth move." Romolo Murri was excommunicated because he refused to receive orders from his bishop, who forbade him to propagate "nefarious" doctrines such as the separation of

church and state. Lagrange, the learned Barnabite and founder of the Biblical School of Jerusalem, which compares well with any similar European institution, has been very lately deprived of his position because his most excellent commentary on Mark did not square with the subsequent assertions of the antimodernist Biblical Commission. Only a few months ago Padre Semeria was banished to Belgium from Italy because his orthodoxy was suspected by his orthodox superior, Bishop Caron.

Let us not falsely conclude that the punishment, humiliation and persecution to which these illustrious men, not to mention hundreds of others less noted, have been shamelessly subjected, have been the means of arresting the movement! Not at all. Modernism is more alive than ever, especially in Italy. It is a well known fact that when a heretic is killed either literally or figuratively, ten others rise up in his place. This has actually happened in Italy. Genaro Avolio, has a following of about five hundred priests, not to count a multitude of laymen. Domenico Battaini has an equal following. Murri has even more. Minocchi, at the University of Pisa, has many friends among the clergy, most of whom are as radical as he is. Not long since a petition signed by more than five thousand priests asking to be released from the vow of celibacy was presented to the Pope. These facts go far to prove beyond a doubt that Modernism is a living issue that must be reckoned with, not only by the Vatican, but by all who labor for the truth in Roman Catholic countries, where the new movement has had its greatest triumphs.

Modernism is one of the most momentous movements of our time. It is not locally confined to one or two nations like the Tractarian movement, Gallicanism or the Old Catholic schism, but is international in its extent and import. No one, therefore, ought to remain ignorant of its significance. For such a study many excellent books are to be had, such as "The Program of the Mod-

ernists" written by a group of Roman priests; "Medievalism" and "Christianity at the Crossroads" by Tyrrell; "An open Letter to Cardinal Gibbons" by Paul Sabatier; "Letters to His Holiness Pope Pius X" by a Modernist, an American, and other similar writings besides the critical and philosophical works already referred to in this paper.

"The History of the Ancient Church" by Bishop Duchesne cannot be too highly commended. Three notable histories of Modernism have recently appeared, one by Houtin, a French abbe, and the other two by a German, Prof. Joseph Schmitzer, of Munich, and by a Swiss, Dr. Gisler. Prof. Paul Sabatier in 1909 gave a series of lectures in London which have been published under the title "The Modernists." It is a work of great value.

Romances like "The Saint" of Fogazzaro; Palmerini's "When we shall not die"; and Mrs. Humphrey Ward's "The Case of Richard Meynell," show us the movement as reflected in fiction. No minister should remain ignorant of its significance.

The word Modernism and what it represents need not alarm us. It may be that many of us are Modernists without knowing it, like Moliere's character who had been talking prose all his life without being aware of the fact.

When Paul rebuked Peter at Antioch for his inconsistent conduct, he was a real modernist, for he was neither a reactionary nor afraid of the ecclesiastical authorities at Jerusalem. When Arnold of Brescia in the twelfth century eloquently proclaimed the separation of Church and State; when Galileo declared that the earth moved; when St. Bernard reproved Pope Eugenius III; when Luther nailed his ninety-five theses to the church door in Wittenberg; when the Anabaptists refused to baptize infants during the Reformation; when Roger Williams went into exile rather than obey civil authority which interfered with his conscience, these together with others were modernists in the truest sense of the word,

although they were called *heretics* in those days. All these men, with many like-minded, proclaimed truths which brought the world nearer to Christ.

While there is such a vast gulf which separates the Roman Catholics from the Baptists, the same cannot be said of the Modernists and Baptists. One of the leading Modernist organs of Rome as recently as last April, declared that the Baptists had more in common with the Modernists than any other evangelical body. This is good news. By no means let us drive people from us who are coming our way. They can be, and are, of great service in preparing the ground for a great harvest. They work within the Roman Church and we without, both for the same purpose, but using naturally different methods. Besides we have two powerful allies—the Jesuits and the Pope—whose help we profoundly appreciate, although they evidently have no desire to assist us. The Jesuits have practically taken possession of the Roman Church, including the Pope and theological instruction. Let us, therefore, be grateful for their blindness and zeal which are contributing no little to the cause of truth. The Pope is indeed unconsciously or involuntarily the best friend we have. He is a product of the Middle ages whom a kind Providence has brought to the papal throne for such a time as this. Nothing could possibly bring about the long-desired crisis more thoroughly and more quickly than the policy which he is pursuing. Long may he live!

Before closing allow me to speak of a most promising feature of our Baptist propaganda by means of the press. During the bitter conflict between the Vatican and Modernism, several of the latter's leading organs succumbed to the papal ban, among which was "Il Rinnovamento," of Milan, which had a large circulation and exerted a profound influence among the better clergy. Shortly after its suppression, the faculty of our theological school in Rome began the publication of a Religious Review which we named "Bilychnis." It is edited with a liberal spirit

without in the least compromising our principles, and has contributors belonging to all confessions. It is, of course, understood that the editors, Paschetto and myself, are responsible only for the articles signed by them. The program is very similar to that adopted by "The Constructive Quarterly," although we began our work a year earlier. Some of the leading Modernists who were deprived of their periodicals, are now contributing under pseudonyms to our Review. So, in one sense, it seems that we have become heirs of much of this movement which promises so much for the future. Our Review, with such a program, has met with the hearty approval of many of Italy's best minds. It is kept on sale in more than forty (40) of the principal bookstores. The chief librarians receive it free. There are about one thousand paid-up subscribers and an equal number who receive it as a compliment. On our subscription list there are about twenty-five professors of Italian Universities, more than one hundred teachers in gymnasiums, lyceums and technical schools, about one hundred and fifteen Roman Catholic Priests, nearly all of the Evangelical Ministers of the country, and several members of Parliament, including Ex-Prime Minister Luzzatti. With the exception of two or three Jesuit publications, "Bilychnis" has far more readers than any other religious review in Italy.

Contemporaneously with "Bilychnis" I began the publication of a series of religious books entitled "Library of Religious Studies." Six volumes have been issued since the beginning of 1912, treating of critical, historical, homiletical and apologetical subjects.

The first volume, of which I wish to speak, entitled "The Baptists," has 200 pages and is composed of three parts. The first is historical, written by myself, in which the origin, progress and work of our denomination are traced from pre-reformation times to the present. The second part is the translation of Dr. Mullins' "Baptist Beliefs," while the third part is a scientific treatment of

Baptism in all of its phases by Dr. George B. Taylor. This volume of five thousand copies, printed on excellent paper and elegantly bound, was sent free to every subscriber of "Bilychnis," to every public library, to all of the evangelical ministers and to the Libraries of various universities throughout Europe and America. Not even the Roman Priesthood was neglected. To more than five hundred of them, including professors in seminaries, and parish priests, was sent a copy free. Thirty of these were returned. Some were torn to pieces, across the cover of others were written not very complimentary words, and on the margin of others the recipients wrote acrimonious criticism. However, about four hundred and seventy-five remained in the hands of these priests. Some wrote expressing thanks for the gift, others asked for further information regarding our doctrines. A few were so disturbed as to resolve on the abandonment of the priesthood altogether, while others were so far convinced of the correctness of our principles, that they asked to be admitted into our work. The result of this experiment among the Catholic clergy was not a surprise, but a great gratification to me. The four thousand copies of the volume now in circulation will become the means, I trust, of accomplishing great good for the Kingdom of God.

Another volume of this series, entitled "Verso la Fede"—Faithwords—was published in August. It was due mostly to the encouragement and generosity of Doctor Augustus H. Strong, of Rochester, New York, that such a book could be given to the public.

It contains seven articles on the following topics:

- The Existence of God,
- The Immortality of the Soul,
- A Question of Authority in Matters of Faith,
- A Modern Conception of Dogma,
- Is a Miracle Possible?
- Sin,
- Human Dignity and Christianity.

The authors are all competent writers, three being university professors. As the title would indicate, the volume was edited mainly for unbelievers.

Three thousand copies were printed and sent free to representative men in Italy, especially to the educators. As in the case of the first volume, hundreds of letters have come from all parts, commending the work. Among those who have encouraged us in our Propaganda, not to mention Baptists, may be mentioned Prof. Minocchi, of Pisa University; Paul Sabatier, the well-known writer; Carl Fries, President of the World's Federation of Students; Dr. Rendell Harris, of Birmingham University; Dr. Ernest Buonaiuti, who largely wrote the program of the Modernists; Rev. Henry Piggott and Prof. Luzzi—both members of the Revising Committee of Diodati's New Testament; Prof. Avolio of Naples; Romolo Murri, member of Parliament, and Ex-Prime Minister Luzzatti.

From these spontaneous testimonials it is evident that we Baptists have at last gotten the attention of many of Italy's representative men—something which no other Protestant mission has yet done, to the extent that we have. God has indeed given to us a great opportunity. May He help us to use it aright!

Modern civilization, and especially Protestantism, owes a great debt to Modern Italy. When the world's need was greatest—at the close of the Middle Ages—it was she that received the lamp of learning from the dying hands of Classic Greece in the days of her own Freedom, and when in turn her hours of adversity came, she passed on the light of knowledge to the Nations of the North. Can history furnish a spectacle more pathetic than that of the protagonist of intellectual and spiritual liberty falling asleep beneath the footstool of the Spaniard and the churchman, while the nations who had trampled her to death went on rejoicing in the light and culture which she had won by centuries of toil? She was indeed the divinely appointed birth-place of the modern spirit,

the workshop of knowledge for all Europe, our mistress in the Arts and Sciences, the Alma Mater of our student years, the well-spring of mental and spiritual freedom, as well as the intellectual forerunner of the Reformation. Was it not modern Italy that gave to the world such men as Dante, Petrarch, Arnold of Brescia, St. Francis of Assisi, Savonarola, Giordano Bruno, Machiavelli, Columbus, Galileo, Michael Angelo, Raphael, Leonardo da Vinci, Mazzini, Cavour, Garibaldi, Marconi, and many other illustrious names too numerous to mention?

In view of this precious contribution to the world's progress, which Baptists have most liberally shared, how can we, in view of our responsibility to God, stand unmoved before the great moral and spiritual needs of Italy?

Rome is eminently worth saving. She has been for more than a thousand years the seat of the Papacy, and is rightly considered the Gibraltar of Roman Catholicism. No other city since the fall of Jerusalem has so profoundly influenced the religious world as the Eternal City. Notwithstanding her errors and corruptions, she still exercises a wonderful influence over many races and civilizations. Today two hundred million souls look to her for salvation from sin; but what a contrast between the salvation which she offers and that which was preached by the great Apostle in the same city two thousand years ago! If Rome could be brought back to the Christ of the Gospels, it would be a memorable day for the Church Universal, and it would quickly hasten "the coming of that one faroff divine event to which the whole creation moves."

THE DOCTRINE OF SALVATION IN NON-CHRISTIAN RELIGIONS AS ILLUSTRATED BY HINDUISM.

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I. Introduction. As all knowledge is one, no one element in it stands in isolation, but is a living member of an articulated system. This is particularly true of theological doctrine which has its setting in the age in which it finds expression, while its roots run deep into the preceding periods. Therefore to understand with any adequacy the doctrine of salvation in a religious system, one has to familiarize himself with its history; and the more unfamiliar the history, the more need of its thorough study. It follows then that if I am to give anything approaching an adequate presentation of the doctrine of salvation as held and taught by authoritative and orthodox Hindu theologians, I shall have to trace this teaching, held with varying degrees of intelligence and consciousness by more than two hundred millions of the race, from its earliest beginnings to its full and perfect maturity. And as this Hindu teaching has been gradually evolved from the Hindu Scriptures, I shall have to give some account of the Hindu canon.

The Hindu Scriptures are of two qualities of inspiration, those of the first quality being enshrined in certain ancient volumes called *Vedas*. There are four *Vedas*. Each *Veda* is composed of three parts designated as *Mantras* or *Hymnals*, *Brahmanas* or *Rituals*, and *Upanishads* or *Commentaries*, the parts originating in the order mentioned.

The Hymnals. The earliest *Hymns* were composed and sung somewhere about fifteen hundred years before the Christian era, and their composition continued through three or four centuries. The *Hymns* are ad-

dressed to deified powers of nature, such as the Sun, the Wind, and the Rain; and show that, at the time of their composition, Physiolatry, or nature worship was the regular cult. Many of the Hymns are well worth preservation, for the style is simple and forcible, while the sentiment is beautiful, not infrequently reaching the sublime. The remainder, however, are of inferior quality, and had there been a discriminating spirit at the time of their crystallizing into Scripture, the Hindu would have made a smaller but much superior book of Psalms. Though doctrine is here in its incipiency, still throughout the Hymns can be traced a double trend—a trend towards monotheism, and a trend towards pantheism. Heaven is not often described, but when it is treated, it is a place where earthly joys are prolonged and intensified, to which the good who trust in the gods are admitted as a matter of grace; and from which are excluded the evil, false, irreligious, and untruthful, these latter being cast into a deep abyss. But there is nothing further; nothing as yet of any torture.

The Rituals. After a time the poetic afflatus died out, Hymnals reached completion, and in the course of a few generations they were accorded the status and authority of Revelation. Then there developed a class of Priests who became custodians of the Hymns and who transmitted them orally from generation to generation, formulating, during the transmission, a burdensome and cumbrous ritual, descriptive and regulative of the ceremonies to be performed, of the sacrifices to be offered, and of the particular Hymns to be recited at the sacrifices, with the value and enunciation of the sacred words. A vast mass of literature thus sprung up called Brahmanas, that is, Brahman Rituals. The Ritual was a later development in Hinduism, even as it is now thought in critical circles to have been a later development among the Hebrews. The Rituals, in their turn, reached completion, and in course of time were also accorded inspira-

tion. Salvation is now very largely mediated through works, partly ethical, but chiefly sacrificial; that is, merit is obtained through the offering of sacrifices, and is in proportion to their nature and costliness.

The Commentaries. Ritualism was carried to extremes and ended in a reaction started by a theological school, which set out to study the scriptures, as thus far formulated, with the object of elucidating their inner or spiritual meaning. The school's interpretation was received with favor and obtained wide vogue. The interpretation, called Upanishad, in due course, found its way into the canon, being accorded inspiration also. As the circle was now complete with, Hymns, Ritual, and Interpretation, the first canon was closed. The canon, as thus constituted, is the Bible, par excellence, of the Hindu, and reached completion five or six centuries before the Christian era. Plenary inspiration is inadequate to express the quality of Vedic Scripture, for the Vedas, as this Scripture is called, are held to be eternal in substance and form, being revealed to inspired men through an absolutely unique illumination, in virtue of which, the inspired were able to reproduce in perfect and unerring detail, the words and letters of Scripture eternally existent in the divine mind. The remaining Scriptures to be referred to later are sufficiently covered by the term, plenary.

The Upanishads are said to have numbered one hundred and fifty, but only about a dozen are known and these when bound together form no very large volume. They are the section of the Vedas chiefly studied by educated Hindus, and have been prized by other than Hindus. "Schopenhauer, thoroughly acquainted with systems of philosophy and not given to extravagant praise of any but his own, says: 'In the world there is no study so beneficial and so elevating as that of the Upanishads. It has been the solace of my life, it will be my solace in death.'" And Max Muller, from whom I have taken the

quotation, one of the several given by him, adds that, "if these words of Schopenhauer required any endorsement, I should willingly give it as the result of my own experience, during a long life, devoted to the study of many philosophies and many religions." Even after a liberal discounting of such appreciations, one may still believe that these books which are a solace to the Hindu, possess genuine value and, for him, assume the nature of a revelation. From these books I shall mention *Three Doctrines* which have made Hinduism and which must be held in mind for an understanding of the Hindu doctrine of salvation.

The first doctrine is a spiritual Monism. At first shadowy and vague, but gradually assuming shape and definite form, this doctrine emerged out of the midst of early Hindu thought, a doctrine which conceives existence as the manifold expression of a single substance, and which was given enunciation in the ever since famous and unequivocal Hindu classical phrase: One without a Second.

The second doctrine is Transmigration. As the Hindu began to rationalize upon the efficacy of animal sacrifice he came to feel that this, as he knew and understood it, fell short of what conscience demanded. For during the dominance of the ritualistic party the land reeked with bloody sacrifices, until cultured and thoughtful minds revolted against the whole sacrificial scheme, protesting, centuries before the letter to the Hebrews was written, that the blood of bulls and goats could not take away sin, and saying, in effect, at about the same time that Micah voiced his protest in Israel: Wherewith shall I come before the Lord and bow myself before the high God? Shall I come before him with burnt offerings, with calves a year old? Will the Lord be pleased with thousands of rams, with ten thousands of rivers of oil? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul? He hath showed

thee, O man, what is good; and what doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God?

Upanishad teaching was that there could be no such transfer of guilt as the priests taught, but that everyone must receive in his own person the reward of his deed, whether good or bad. The irrevocable law of finite existence is: What a man sows he must reap, and what he reaps, he must have sown. The inequalities of the present life therefore are the outcome of a sowing in a previous existence. "Who did sin that this man should be born blind?" Why, the man himself. And what shall be this blind man's future? He shall have sight, if he do well in the present; but if he works evil, he shall sink deeper. Shall his present life determine his future for all eternity? Impossible! No temporary sowing can bloom into an eternal harvest. Karma, the power resident in the deed to bring forth issue, is just, and disciplines man only until deed has its full fruition in eternal union with the Infinite Spirit. Such discipline may envoke a countless number of existences but, be the number what it may, even unto the eighty-four *lacs*, that alone can be a last birth which, overcoming the pull of separate existence, merges the finite in the Infinite. Such is the doctrine of Transmigration, held by all alike, whether monists or dualists, orthodox or heterodox, theists, pantheists or atheists.

The third doctrine is Gnosis, that is, salvation through knowledge. Monism means that there is one principle of all being. But this unity of being is contravened by the consciousness of the average man which witnesses to the existence of many *separate* individualities. How can this be explained? In this way. The consciousness of the average man is an external one, due to corporeal existence which gives an outward look to the senses, thereby creating a feeling of separateness. The obstructing factor, therefore, to the consciousness of unity, is corporeal

existence. This will exhaust itself through the long line of births. Now the new teaching of the Upanishad is, that there is a briefer route to union with the Infinite, namely, through Gnosis. Salvation is thus through Gnosis, for those who can thus qualify; and is defined as union with the Infinite, a state of supreme bliss and perfect holiness, the final end of all discipline, social, moral, or spiritual.

II. *The Way of Faith.* Thus far the Scriptures of the first quality of inspiration. These give us two ways of salvation: that of "Work," in the Mantras and the Brahmanas; and that of "Gnosis," in the Upanishads. The way of Gnosis receives further development in the doctrinal systems, which are confined in their treatment to this one Way. A third Way, that of "Faith," is developed in the other remaining Scriptures as the Epics, and Puranas. These two obtain the chief attention, and need alone be considered by us, as the way of "Works" is very largely taken up, partly by Faith, and partly by Gnosis. To Gnosis belongs doctrine. Faith is for the multitude, too unsophisticated for doctrine. Still as it is the path trodden by the many, it calls for brief treatment. Its development, as based on the Upanishads, runs somewhat as follows:

The one divine essence, named Brahm the Expander, manifested its invisible being in three co-equal personal divine beings named respectively, Brahma, Vishnu, and Siva, their original duties being, creation, preservation, and destruction; but, as in later history, some one of the three usually obtained the chief devotion, each came to be credited with all the divine attributes. These divine persons had not only masculine but feminine qualities, which latter were afterwards personalized in the wives of the three. The emanation was continued through a hierarchy of lesser beings, gods, goddesses, and demons; while on earth, the essence found embodiment in kings, heroes, and great teachers, appearing in less noticeable

form in the common people, and still more obscurely in material objects, stones, trees, and rivers. For the monistic principle of the Upanishads means that divinity pervades everything from the highest god to the lowest form of existence on the earth, and to the most degenerate thing in the hells under the earth.

Further, the co-equal personal beings, in virtue of their superior divinity, had in themselves the power of expansion, notably Vishnu who became incarnate nine times, of which incarnations two were markedly divine, namely, Rama who contained one-half of the divine essence, and Krishna who contained the full essence. Such is the theory of the development, but the history of these expansions is somewhat different, Brahma, Vishnu, and Siva, being the survivals from among the gods of the early Hindu pantheon, while the gods of other faiths, resisting dissolution, were absorbed under the form of intermediate beings.

The co-equal three are not subject to the law of transmigration, but abide through all the changes which come to other beings, their end as separate personalities to be when the age runs out with its absorption of all things into Brahm from which they originally issued. The "Way of Faith" means that the true worshipper of anyone of the trinity, individual choice being allowed, is admitted directly to the heaven of the god worshipped, such entrance saving the devotee from further birth. The god thus worshipped becomes to the devotee the Supreme One.

Of the trinity, Vishnu obtains the chief devotion, being worshipped mainly in his incarnations, Rama, and Krishna. Rama's history is given in the Ramayana, a history known in every Indian household. Of Krishna a double history is given; one in the Mahabharata; and the other in the Puranas, which are later stories circulating among the indiscriminating masses, and which should have been rejected from the canon as apochryphal.

To see consistency in Hindu thinking, it must be noted, in passing, that the trinity, and other intermediate beings mentioned, are of the realm of Maya, that is, ignorance, or illusion; that they belong to the Way of Faith alone, and have no part or lot in the doctrine of Gnosis. Faith is contrasted with *knowledge* (Gnosis), and means devotion amid ignorance and superstition, the devotion being that which had value. The Hindu was too catholic and consistent in his thinking to entertain the conception that any, no matter how deeply sunk in Maya or Ignorance, should come short in the final consummation, of attaining union with the Infinite. As will appear in the sequel, Hindu doctrine sums up in this: The Infinite Spirit is One, and man is consubstantial with the Infinite Spirit. That the divine pervades everything, and that there are degrees of pervasion; this is common to both Faith and Gnosis. I need scarcely add that the trinity of "Faith" is not the same construction as the trinity of the "Athanasian Creed."

III. *The Way of Gnosis.* Enter now the great doctrinal Systematizers, or perhaps I had better call them Harmonizers, as no one could read the Vedic Scriptures without feeling the need of a harmony. I have for the moment forgotten that other class of systematizers who cannot be so designated, for these were free thinkers, acknowledging no authority but the spirit of truth. There were thus orthodox and heterodox in the field. As however we are studying the orthodox doctrine, we need not follow the latter class. Indeed we cannot follow orthodoxy through its windings, for it took many a curious turn, and arrived at many a curious result. But, as out of the welter of controversy, one system obtained almost universal acceptance, it will be sufficient if we confine ourselves to this, known as Vedanta doctrine.

I have said that certain doctrine found enunciation in the Upanishads. Now these books were the effusion of genius rather than of the scientific spirit. They were the

expression of intuitions, convictions, and guesses at truth. They were not systems of doctrine but merely adumbrations of principles underlying things. The systems of doctrine had still to be built, and the Vedanta was the chiefest of these systems. In the building every supporting pillar had to be hewn into shape and set in place. Monism was the first to be given shape, and this one pillar caused the builders more trouble than all the others combined.

For there were spiritual monists and material monists, between whom reconciliation being impossible, one or the other of the parties had to win out. There were dualists as well as monists, and here again compromise there was none. As against dualism the odds were on the side of the monists, for monism is a quality of the philosophical mind, and this the Hindu possessed in a preeminent degree. Further, the Hindu mind was constitutionally introspective and started with a spiritual cause of existence, so that a material monism made no permanent headway. Still the contention was prolonged and, like our own Christological controversy of Nicaea and Chalcedon, was carried on with great spirit and heat, the controversy among the warring Hindu theologians becoming so hot that in some instances the rival disputants are said to have had recourse to blows. Ultimately out of the clashing systems emerged the Vedanta, which not only won first place, but obtained such complete and absolute sovereignty as to become the mould into which for more than two milleniums Hindu thinking has been cast.

The Vedanta doctrine is a spiritual monism of a unique Oriental type, thoroughly indigenous and almost unknown, except as an importation, outside of India. It is the famous Illusion Theory, the creed of which runs as follows: "There is but one substance, Spirit. Spirit is the cause of all that is. Like can only produce like. Spirit cannot produce matter for matter is unlike Spirit. Matter is therefore Illusion only."

Naturally there were but two alternatives to the Hindu who starts with a spiritual monism, and whose principle of development was simple emanation, namely, either matter must be of like nature with Spirit, or it is—Illusion (This term will receive definition further on). And when his logic failed to bring matter within the category of spirit, the Hindu followed his logic and embraced the Illusion Theory, the theory adopted by Christian Science. The Christian Science text book is an open page to one at all conversant with the Oriental theory. The Hindu term for Illusion is Maya, and there is still to-day after two milleniums of the wearing of time, a century of Christianity, and half a century of a foreign educational system, no commoner expression in India than: Everything is Maya.

This, it is true, is an advance on the teaching of the Upanishads which, as we have seen, inculcate a simple monism, and describe existence as the manifold expression of a single substance. The earlier theologians, not fully aware of the difference between spirit and body, endeavored by ingenious description to deduce matter from spirit. But the attempt did not commend itself to the philosophical consciousness of a later generation which recognized a difference between the substrate underlying mental phenomena and that underlying material phenomena. This difference the Hindu could not resolve; for conceiving his Absolute as a simplicity, with no principle of difference, he made it incapable of movement. His conception was at fault—not the Absolute. But the conception ruled, even as with us abstractions ruled prior to Kant. Unable therefore to bridge the chasm between spirit and matter, the Hindu theologian, in the exigencies of his Monism, accepted the daring alternative of denying the “reality” of the phenomenal world. But there was a good deal more than mere logic involved in this unparalleled denial. There was the problem of evil. Unable to correlate this with Spirit, he correlated it with a

material organism, making evil inherent in matter. His monism thus involved a double denial, the denial of matter and the denial of evil, the former made all the more urgent on account of the latter inherent element.

If therefore according to the Vedanta system, there is but one Spirit written with a capital, and if matter be illusion, the question will naturally arise: What about the human spirit? The answer is that, as a separate personality, there is no human spirit; for the spirits which we have been accustomed to call human, are emanations from the Infinite Spirit. These emanations are parts which have broken away and become incorporate in a material organism; so deeply incarnate, that it will be only after a long wearying process that they will be able to free themselves from the entanglement with Maya, and find their way back into the bosom of their infinite home.

But what was the cause of these emanations' breaking away? The answer is, Maya, or Illusion. From all eternity Maya has been associated with Spirit, and it is through this association that portions of Spirit have been drawn off and become incarnate with similar portions of Maya, the compound thus formed constituting the human personality.

But what is this human personality? In Hindu analysis, it consists of soul, mind, and spirit, and three corresponding bodies called respectively, the physical body, the mental body, and the subtle body; the first two with their corresponding bodies belonging to Maya, while the spirit with its subtle body (that is, spiritual body) belongs to Spirit. The soul (which is the animal life) and the physical body fall off at death, but there remain the other two elements with their corresponding bodies. Chief of these for retaining the personality in separation from the Infinite Spirit, is the mind with its mental body. For it is the mind, or, in Christian Science phraseology, mortal mind, in which the Illusion has taken conscious

form of being a *separate* personality, the feeling or illusion of separateness obscuring and concealing the real underlying oneness with the Infinite. The author of "In tune with the Infinite" gives the precise Hindu emphasis, and in bringing out and developing the "unity" writes in true Hindu fashion. As the mental body is tenuous as the ether and resists dissolution, the Illusion of the separateness continues through all the countless births through which one has to pass, in the natural course of things, to obtain deliverance, or Liberation, which is the Hindu term. The number of births (known through revelation) is eighty-four lacs, that is, (a lac being one hundred thousand) eight million four hundred thousand different existences of various kinds, ranging all the way from plants and creeping things to demons and gods, the principle of the next following birth being, that if one's duties in the present existence are duly performed, there results birth in a higher order, or if one's duties have been neglected, there follows birth in a lower order. Then there are heavens and hells where provision is made for enjoying well doing prior and preparatory to further birth, or for receiving punishment for special sins committed.

This would be a rather bewildering programme for the finite particle of the Infinite to enact in order to obtain Liberation, but the Vedanta which has been building on the Upanishads, takes its doctrine of Liberation from that source, namely, the Way of Gnosis. The Way of Gnosis cuts short the "eighty-four," and brings the Gnostic at the end of life into union with the Infinite.

"Union with the Infinite"? Is not this pantheism? Let us see. Though no distinct lines are drawn, the Upanishads may be understood as defining Liberation as consisting in an uninterrupted *awareness* of union. But the Vedanta doctors are careful to define Liberation as "union" with the "awareness" omitted. In popular Hindu and popular Western thought this has been taken

to mean annihilation. But it is questionable whether the great systematizers intended to be so interpreted. For, in defining the various kinds of illusion, they give to the Illusion applied to the phenomenal world practical value, that is, relative, but not absolute reality. Is this consistent with the teaching that the Illusion existed from all eternity? I presume not; but the Hindu did his best with the only conceptions he could form at the time. But to continue. In his definition of the Infinite as Nirgunadu (without qualities) I imagine he intended no more than to deny to Deity human attributes, satisfying himself with "negative" definition much after the fashion of our Chalcedon Christology. Afraid of a transcendence in the "Faith" theory which looked like separateness (the cardinal sin for the Hindu) he fell into an immanence which he did not differentiate from pantheism. So the popular estimate of the system as pantheism has at least negative justification. There were thus two developments going forward side by side but, of course, with manifest imperfection; transcendence appearing in the Way of Faith but not strong enough to overcome polytheism; and immanence in the Way of Gnosis, but unable to keep definitely clear of pantheism. Can the two be combined?

India has tried it. We have her attempt before us in the Bhagavaghita. It was composed about the beginning of the Christian era. One can only approximate dates and interpretation when dealing with Hindu books. The book is now a part of the Mahabharata, as it has all the appearance of being an independent work, I am treating it as such. It is called "The Divine Song," and is just as favorably known as the Upanishads, the two together constituting the Bible of the educated classes. The work is an attempt to do justice to both sides of the theological trend in an effort to unify in a higher synthesis the dualism from which the Vedanta theologians could not wholly free themselves. Both immanence and transcendence are taught. For Krishna is represented as personally transcendent, and also as immanent in things.

In concluding my exposition and as preliminary to my summation of Hindu principles, so far as they concern the doctrine of salvation, I have to add that the Upanishad is, for the Hindu, determinative in doctrine, and that the Bhagavaghita—the natural development of the Upanishad, and the synthesis of Faith and Gnosis—is equally determinative. I shall accordingly sum up Hindu doctrine in the light of the complete development, and shall define Liberation as, according to the Hindu, consisting in an inward, intuitional, awareness or consciousness of union with deity, contrasting it with corporeal consciousness which is external and objective. It is from corporeal consciousness *as creative of the feeling of separateness* that Liberation is sought.

IV. My summation is as follows:

I. The first word in the Hindu doctrine of salvation is Monism. For the regulative principle in all Hindu thinking and teaching is Monism, or what is known among us as Absolute Idealism. Of course the Hindu did not succeed in explaining things without remainder. And neither has any philosopher of the West succeeded. Plato had a dualism, Kant had his thing-in-itself, and Hegel the contingent in nature. The Hindu did not succeed because with his *abstract* conception of the Infinite, coupled with his *static* conception of things, he could do no other than fail. But he has not reached the end of his history. He too is a child of the modern renaissance, is conversant with current religious and philosophical thought, and is assimilating for his own use the factors which are making things more and more intelligible. With therefore the modern conception of the Infinite as self-limiting and self-revealing, and of becoming as an evolutionary process, he will get farther and fare better. But one thing remains. He is constitutionally monistic and will not find rest in any solution of things which is

not monistic. Write down therefore the one word Monism (Absolute Idealism) as your guiding principle if you care to understand the Hindu doctrine of salvation.

2. The second word in Hindu doctrine is: Man is of one substance with God. The Hindu means man, not as a composite of Maya and Spirit, but man as spirit, that is, man as man in his higher, truer, permanent nature. He came short in not discriminating between the carnal nature and a physical organism, and should not have included the latter under Maya, an inclusion due to defective ethical conception. The composite self, with truer discrimination, is depicted in graphic colors in Romans VII where we have one phase of human development as the "divided self." Further, the Hindu having but "One Substance," had no unequivocal term to express man's kinship with deity except "Emanation," even as the early church was shut up to the use of "Homoousios." Though we no longer think in terms of "Substance," we understand what the earlier ages tried to express with their limited and undeveloped vocabulary. I am merely trying to bring out the meaning here for the Hindu.

The second word, therefore, in Hindu doctrine is: Man is constitutionally one with God. Given the first word and this follows; and it is just as absolute with the Hindu as is the first. For he conceives this to be so absolutely fundamental that rather than surrender it, he will deny the reality of anything and everything which marshals itself against it, even, as we have seen, to the denial of the phenomenal world, and of sin. A divinity pervades things and pervades man also, else there would be nothing to liberate. Creeds have been formulated and grown effete, nations have risen and fallen, the very gods have been born and have passed, but this belief, tenacious of life, has lived through all changes and lives today in the religious Hindu as such a constitutional, vital part of himself, as to be for him beyond all possible contro-

versy. Of two things the Hindu is certain with a certainty unshakable, of God, and of himself as consubstantial with God.

3. Salvation is the full and the perfect realization of this oneness with God. Salvation begins with the gnostic when he arrives at the inward knowledge or intuition of this unity. This is called regeneration. Salvation is completed when the intuition of the unity becomes absolutely continuous and regulative. This is called Liberation. That the Hindu recognized regeneration appears in the use of the word, "twice born," which now with the majority means little more than a ceremonial regeneration, a degeneration of the same kind as baptismal regeneration among us. Regeneration is still given the earlier meaning in that commonplace among Hindus; he who loves the truth is the true Brahman, that is, the twice born; but he who lies and does not the truth, the same is a shudra, that is, of the once born.

4. Salvation is mediated through two processes: Gnosis and Faith. Gnosis approximates to what we mean by intuition. It is inward spiritual knowledge, as contrasted with external consciousness; the inward consciousness of being at one with God, as contrasted with the objective attitude of the faith which relates itself to God as an objective, external, and separate personality. It is really the religion of immanence as contrasted with that of transcendence. It is partially illustrated by the state of things among us a generation ago, when there were spirited controversies as to whether one could *know* that he was a child of God, those maintaining the affirmative coming under the class of "Gnosis," and those contending for the negative answer, coming under the class of "Faith." The illustration is partial, inasmuch, as even the gnostic with us, while conscious of his sonship, might not be conscious of himself as in vital organic union with God, after the simile of the Vine and the Branch. Gnosis includes the latter, that is, a living or-

ganic union with God finding expression in the intellect in terms of immanence. Similarly as we had our manuals descriptive of the process ending in the conscious regenerated state, the Hindu had his Yoga system definitive of the conditions to be observed by the gnostic. Concentration and meditation on the truth, that is, on his true relationship as being in vital union with God, are the chief factors in the process for converting his doctrine into an inward experience. The experience gained, it remained for him to make the experience regulative of his whole after life, at the end of which he passes into immediate and unbroken union with the Infinite.

But the multitude, unable to reach the inward conscious experience of unity, are taught the Way of Faith which, if consistently adhered to, admits them to the heaven of the Infinite One, where the completing process is carried on to its finish, through three further stages; nearness to deity, likeness to deity, and union with deity. The Hindu has thus no magic in his theory even of Faith, for though one did gain admittance, through faith and devotion, to the very heaven of the deity, the mere entrance does not effect a simultaneous perfecting of the imperfect, but the process must continue, even there, as an evolution until perfection is attained. Naturally the gnostic, with such an outlook, considers his own religious experience superior to that of the one who accepts the position of Faith, whether in India or elsewhere.

5. Salvation is universal. The irreligious who disregard Gnosis or neglect Faith, are disciplined through a long line of births, the millions spoken of being a general expression to signify whatever succession of existence may be necessary for the completion of the discipline. This discipline, no matter how far lengthened out, even unto the eighty-four lacs of births, is but an infinitesimal instant as compared with eternity. By contrast the religions which teach eternal punishment or suf-

fering are designated religions of *eternal despair*, whereas the Hindu designates his own as the religion of *eternal hope*.

If therefore Spiritual monism is the first word, Ethical monism is the last word. The monism of the beginning melts into the monism of the end, making the doctrine of one piece.

6. Further definition. Is the Hindu doctrine one of Salvation from sin? From ignorance chiefly; indirectly from sin. Is the Hindu doctrine one of "Works"? It is not so designated, nor would the enlightened Hindu admit it to be such. "Faith" is dependent on grace, while as to "gnosis" the Hindu, in virtue of his principle of immanence, conceives himself as rooted and grounded in the infinite, a connection mediating the very life of God. But can grace be mediated except through the suffering of Christ? If the suffering of Christ be the revelation of the suffering which has from the beginning been in the mind of the Infinite Father in his dealings with erring sinful beings, then this was included in the Hindu principle, but remained undeveloped, the reason for which will appear farther on.

Such is an outline of the Hindu doctrine of salvation. And now the question for which you have been waiting. What better is Christianity than this religion of eternal hope? Much every way, in that it has—Christ. Hinduism, in its "Faith" theory is elementary; in its "Gnosis" theory is preparatory; and in its synthesis of "Faith" and "Gnosis" still preparatory. Hinduism even in its highest thought and best religious life will find perfection, completion, and finality in Christianity.

V. Its Completion in Christianity.

1. Hindu doctrine is abstract and wanting in concreteness. Christ gives its concreteness. The Hindu conception of salvation is: conscious union with deity. This was realized in Christ of whose inner life it could

be said: "I and my Father are one," an experience expressed in terms of immanence which the Hindu can understand and receive. Cultured Hindus are thus receiving Christ as the fulfilment in actual life of their own highest religious ideal. Many have already learnt to call him: The Master.

The ideal must have content. After it has content, it may meet the needs of the philosophical spirit, but all history goes to show that Ideals get content in experience. I am not sure that even Kant took his own teaching to heart in religion, as he taught us to do in nature. For religious conceptions also get their content from experience. Thus we have the teaching of the Hebrew prophets forever enshrined in lives lived in a white passion for holiness, while we have the ideal of the emancipated child of God in the life of One who has rightly won from high and low his two great titles: Son of Man, and Son of God. Christ has thus given concreteness to the religious ideal and, in doing so, has so enlarged and universalized it, that men everywhere, Oriental and Western alike, find its embodiment in Him. An analysis of its content, which I shall now proceed to give, will make this evident.

2. Christ has given ethical content to the religious ideal. An excellent thing in many recent works on Comparative Religion is an emphasizing of the similarity of conceptions in the greater religions. It becomes us to magnify agreements and to minimize differences. But—there is one difference which can be minimized only to the irreparable loss of religion, namely, the ethical difference. For the ethical content of Christianity, its crown and glory, came only after a long and painful development. The Hindu, emphasizing immanence at the expense of personality, put a drag on ethical development, with the result that his greatest need is ethical quality. The lack of discrimination as to the books admitted into his canon of scripture, the nautch girl at

marriages, and the impure statuary on his temples, all give painful witness to this undeveloped side of his ideal.

3. Christ has given social content to the religious ideal. Whence comes the conception of universal brotherhood but from him who taught that the children of the one Father are brethren. Hinduism has been excessively individualistic. The fifty millions of outcasts who are treated as "untouchables," and the thousands of subdivisions within caste limits, are sufficient evidence of the non-development of the social side of the Hindu ideal. In this connection comes the Christian doctrine of Atonement which, on account of his excessive individuality, the Hindu is unable to understand. For it is only with the recognition that all are members of one great family, that it becomes conceivable that good, through the suffering of one member, may accrue to the other members.

I may add in this connection that there is a wide difference between the one who has inherited the doctrine and the one who comes to it without inheritance of any kind. The former, aware that the doctrine has a history reflecting its age environment, works back from the doctrine and studies, in its age setting, the experience out of which it grew; whereas the latter has to learn to appreciate the occasion for it in *experience* before formulating any doctrine, and this he can only do in the terms of the life and the thought with which he is familiar. Of course this is theological commonplace. But my subject which treats, not only of another religion, but of the approach to its people, seems to call for its mention. As there are two phases of the atonement: its unique quality; and its representative character—the Hindu, who has to be approached through the intellect in order to reach the affections, will naturally come to it through the latter as that which connects with his monism.

4. Christ has humanized the conception of deity. God is now thought of in terms of Christ. The Christo-

logical principle is, that God is like Christ, and that everything Christlike, wherever found, is divine. The Hindu conception of deity, reached by negative definition, is an abstraction. But Christ is teaching the Hindu to say: Our Father who art in heaven; for the Indian Annual Congress is opened with prayer to God as the Father of all.

5. Finally, Christ supplied the dynamic. For the "imitation" of Christ there has to be the dynamic in Christ. God, as a dynamic, was in Christ, reconciling the world unto Himself, that is, God was in His life and in His death; and in the latter, in such preeminent degree, that the Christian can say: God forbid that I should glory, save in the cross of Christ, by which the world is crucified to me and I to the world.

The Hindu has thus the conception of the unity; the Christian has the conception and its content—ethical, social, human, dynamic.

VI. In conclusion. A prominent worker in South India on one occasion narrated his own Christian experience to a Hindu acquaintance. The Hindu was a member of the Madras Legislative Council, deeply and intelligently religious, given to philanthropy, conversant with missionary conferences. At the close of the narration, the illustrious Hindu gave answer in one brief sentence: "I would not exchange my own religious experience for the one you have so kindly told me." The Hindu thought of his experience in terms of the unity which was everything to him; whereas the Christian told his experience in terms of the content which the Hindu did not sufficiently understand to appreciate. But—should not the eminent Christian propagandist have rather expressed himself in the Hindu's familiar speech: in a unity as glorified with Christian content?

In another contact, a missionary gave an account of Christ. The Hindu replied that, as Christ was an Ori-

tal, he, the Oriental, could understand him better than the missionary. The Hindu was provincial. He did not take into account the great fact that men everywhere, East and West, discover in him their own religious ideal enlarged and realized; and that Christ is more than an Oriental, that he is the universal man or, in other words, the Son of Man. That universal quality in Christ which finds an answer in every man is the divinity in him, in virtue of which we call him the Son of God. The Synoptics have much to say of Christ as Son of Man, while the fourth gospel, being later and recognized more clearly the universal in Christ as divine, speaks of him as the Son of God. In like manner when the Hindu drops his provincialism and recognizes in Christ his universal quality, he too will call him the Son of Man, and then because Son of Man, Son of God. This was the order in the beginning, is the natural order for a new people, and the order for those who have to think their theology through.

I have said that the Hindu who thought of Christ as exclusively Oriental was provincial. I think it only fair to the Hindu to add, that we are not absolutely devoid of the same quality; but that we share it in whatever measure we make our terms of doctrine the universal and final standard. And not only so. But even after we have discriminated between Christian experience and its interpretation in doctrine, we are still provincial in our expression of that experience to the extent that we make terms of transcendence the standard. There is but one standard—the experience of Christ; an experience which submits to expression in terms either of transcendence or immanence. Immanence is necessary for the unity, while transcendence is needed for the content. We have to combine both, and rise above racial peculiarity only when we have disciplined ourselves to express Christian experience in such form as is best adapted to the people to whom we would minister the gospel.

Of course, my concern here is with the cultured Hindu who has thought his way through his own doctrine, and because he has, adheres tenaciously to it. I trust that my exposition (which has been appreciative) has made plain that the Hindu is not only preeminently religious, but that he has formulated for himself an interpretation of his religion of no mean order. I trust also that I have shown that Christianity has its message for this class, small in numbers, it is true, but not by any means negligible as to influence.

Finally and in conclusion. There is one thing common, as we have seen, to Faith and Gnosis: belief that the divine pervades everything, and that there are degrees of this immanence. This furnishes the ground for a second common belief: Incarnation—Incarnation being recognized wherever the deity is manifestly present in fullness and power. The doctrine of Incarnation gives a point of contact with Christianity. For the educated Hindu, who becomes familiar with the Christian message, is quick to recognize the unique quality of divinity resident in Jesus. The Hindu has his degrees of incarnation as exemplified in his ascription to Rama of one-half of the divine essence, and to Krishna the full essence of deity. But his conception of the "full essence" will undergo modification in proportion as he learns what that essence means as incarnated in Jesus in whom we have the divine character and the divine purpose revealed in its fullness. When therefore he learns more of the comprehensiveness of the Christian content as thus revealed, he too will recognize that in him fullness dwells, and will say of him, even as many are fast learning to say: Thou art truly the complete and satisfying Incarnation—Thou art the Christ—Thou art the Son of the living God!

THE INFLUENCE OF CHRISTIAN WATER-BAPTISM ACCORDING TO THE NEW TESTAMENT.*

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PART II.

The conception of "the church," according to Professor Emerton, is that it is "a community of persons held together by the tie of a common faith," perhaps it would be more truthfully said "by the tie of a common protest," for the strands of the protest seem to be far more numerous and definite and binding than the strands of the faith. After making a three-fold distinction in the forms of church life and organization, viz. the Esoteric, the Catholic and the Individualistic, he classifies the Unitarian with the Individualistic type, which has existed especially since the Protestant Reformation. The Unitarian church requires for membership no uniform spiritual experience, has no definite creedal statement or confession of faith, acknowledges no authority of church or book or order in the ministry, and is thoroughly congregational in its polity. This is his definition of a church. "Individualism as Unitarians understand it, implies the free association of like thinking men. The essential thing to their mind is that the thinking should come first and the associating afterward. The association should represent the honest, individual, independent thought and experience of its members. . . . Its practice is the sum of the outward observances which they believe to be helpful in furthering their life as Christian men. Every such association has the right to call itself, and to be called, *a church*. The aggregate of such churches constitutes *the church*, and Unitarians will accept no other definition of it." Here we find no reference to Christ as the foundation or chief

* Theologische Studien und Kritiken, January, 1914. Translated by W. W. Everts, D.D., Roxbury, Mass.

corner stone, or to the church as the pillar and ground of the truth, or to the Word of God as the supreme rule of its faith and constitution and life, or to repentance, faith and a change of heart as prerequisite to membership, or to the church as the preserver and perpetuator of the Christian rites in memory of the Saviour's death and resurrection and in obedience to His commandments, and as a divine institution, Christ's ordained instrumentality for the preaching of His Gospel in all the world, for the Christianizing of the social order, and for bringing in the kingdom of God:

While professing to lend a hand to every good cause, and engaged in much philanthropic and charitable work, Unitarianism has failed to offer to men a positive, clearly outlined religious faith, and has had for itself no sublime spiritual objective for which it has lived. May this not account for the fact that instead of making progress as the evangelical denominations have, it has grown "smaller by degrees and beautifully less," as the years have gone by? It has comprised a fair share of the intellectual life and of the wealth of our larger and older communities, but it has failed to consecrate them to the progress of the spiritual kingdom of the world's Redeemer. It has produced no Carey, no Judson, no Morrison, no Moffat, no Livingston, no Paton. Can it be that its failure to recognize the Bible as God's special and specially inspired message of redeeming love to men, its failure to recognize the true character and mission of Jesus Christ and its failure to recognize man's lost condition and need in all lands, have paralyzed its activities, and prevented the missionary spirit which lies at the heart of the gospel, from coming to birth in its heart? He who groups Jesus Christ with Buddha, Socrates, Confucius, Mohammed and other great leaders who have risen, and may yet rise, in human history, inevitably leaves the impression that he thinks that what he has to offer is little or no better than that which the heathen nations already possess. He has

never felt the thrill of the great affirmation that "there is none other name given under heaven among men whereby we must be saved," or the resistless power of that divine compulsion, "Woe is me, if I preach not the Gospel."

When religious faith does not rise to definite, positive and impelling conviction, it has little life in itself, and no power to impart life. Paul Sabatier has well said, "When believers scarcely believe any longer save in order to persuade others to do so or when they long feverishly that others may believe in the hope that the faith of these may give new warmth to their own, they have come near indeed to believing no longer at all; and the church, be it great or small, which has many such believers, may as well set about weaving its shroud."

Some Unitarian leaders have been wont to comfort themselves, in view of their diminishing numbers of adherents, with the thought that though the denomination was not like the mustard seed which grows into large visible dimensions (as illustrated in other denominations), it was nevertheless like the leaven, which working secretly and pervasively, was destined to leaven the whole lump of organized Christianity with its doctrine. Professor Emerton evidently takes comfort and pride in certain modern tendencies in theological thought as in agreement with cherished Unitarian views, and indeed produced by them. Thus the denomination is believed to be accomplishing the purpose of its existence by eliminating the supernatural from Christian belief and experience, by stripping the Biblical records of their mythical accretions or decorations and by reducing Christ and Christianity to what is in its judgment a more rational basis.

It may be said that the extreme rationalism of Unitarianism, as defined by Professor Emerton, denies all outward authority, the extreme individualism leaves no common basis for permanent organized association, and the extreme Protestantism ends in iconoclasm. Certainly

every man must be his own interpreter without dictation, but he must have something to interpret. The man who defies all authority and boasts that, as a free man, he is a law unto himself, generally ends in theological lawlessness. There must be authority as well as freedom in all permanent satisfying religion. Authority generates humility, and freedom generates responsibility, both of which are essential elements in the religious spirit. Authority without freedom is slavery, and freedom without authority generates self-confidence and conceit. Civil liberty is liberty regulated by law. Intellectual liberty is liberty regulated by truth. Spiritual liberty is the liberty of which the divine Christ is the sole Author, and leads to a willing recognition of His Lordship and Sovereignty.

In treating the topic of "worship" or as Professor Emerton would prefer to call it "approach to God," he contrasts the two theories, the sacramental and the spiritual, condemning the one with severest language and exalting the other as alone acceptable. "The essence of the sacramental theory of worship," he says, "lies in the idea that there is an essential opposition between man and God, a gulf that is to be bridged, a sin that is to be atoned, an anger that is to be appeased, a discord that is to be harmonized." The idea of sacrifice, he insists, runs all through the sacramental theory. Utterly denying any idea of opposition or discord between man and God, he strenuously denies any need of sacrifice, past or present or future, and therefore rejects the supreme sacrifice offered on Calvary, and declares that by believing in that men become pronounced sacramentarians. The Lord's Supper he accepts, in harmony with a large body of Protestant Christians, as a simple memorial service, not as a sacrament. So Unitarians generally regard it, but as in no sense obligatory upon believers in Christ. They are at liberty to observe it or not, as they find it helpful or otherwise. He thinks "the man who cares least for such formal observance may be most keenly alive to the spirit it is intended to cultivate."

As the Unitarian pulpit stands for no distinct, divine, God-given message, its utterance has large liberty; it may be "doctrinal, political, moral, historical, scientific, even poetical," and has been charged with the reproach, as our author confesses, "that its sermons are not sermons at all, but lectures, inappropriate as a part of a religious service, and ineffective as a stimulus to the religious life." Be that as it may, what gives authority to the preacher, he says, the only authority he has, is his strong personality. He is not to be "the mere echo or reflection of an institution, a book, a creed, or any tradition whatever." Should the example of the early Christian preachers, it may be asked, have influence with the modern preacher, in that they preached "Christ and Him crucified," "Jesus and the resurrection," and were "witnesses unto Him," calling men everywhere to repentance and faith in His saving name? Would it be an impertinence if Paul should say to the modern preacher, as he said to Timothy, "Preach the Word"? Has the command of Christ any application to present day preachers, when He said, "Go preach my gospel," the gospel of my life and death and resurrection and mission; my gospel recorded in a Book, embodied in an institution and its sacred rites, and expressed in the faith once delivered to my disciples; my gospel, to be enforced indeed by the living personality of the preacher, and born again out of his own experience; but still *my gospel*?

In reference to worship, or approach to God in prayer, Professor Emerton offers much excellent counsel, dwelling especially upon its sincerity and its simplicity, and equally upon its naturalness as being the expression of desires and emotions of which the praying soul is conscious, and not the expression of desires and emotions into which the soul seeks to fit itself. The whole service should be real and not artificial. With sharp, even sarcastic, language does he criticize that form of ritualism which insists that the words in public worship should be

uttered in an "elevated or holy tone," as if, "it should be as far as possible dehumanized and made like the tone of a mechanical instrument, lest the thought of the individual intrude itself upon the worshiping multitude, as if especially the words of sacred Scripture should be read in a voice deprived of all semblance of humanity, so that no particle of personal suggestion or interpenetration may mar its divine perfection." And yet with all his clear insight into the true nature of worship and prayer, it does not seem to have occurred to him that Christ said that successful prayer is to be offered "in my name," and that "no man cometh unto the Father but by Me," that He is "the way, the truth and the life," the one Mediator between God and His sinning creatures.

As introductory to his chapter on "The Future Life," Professor Emerton quotes the familiar lines by Whittier.

"I know not where his islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care,"

as expressive both of the indefiniteness and certainty of Unitarian belief, indefiniteness as to the location and character of the life to come and certainty as to the fact. Indeed it is a condition rather than a place. Having discussed the various views which have been held he maintains that it is not a completion of life, but rather a continuation of this life. There is in it nothing of reward or of blessed satisfaction, and certainly not a complete deliverance from the conditions of conflict and struggle which surround the present life. "Whatever we may think of the Christian doctrine of a future life," he says, "this is clear, that it does not present immortality as a reward, but as a fact. It is not a question whether we shall live forever. It is only a question which life we are to live. If there is immortality at all, it is for all men."

He employs the word immortality as always denoting simply continued existence. To quote again from our author, "Since it is an article of Unitarian faith that no man is or can become altogether good or bad, Unitarians are unable to imagine any dividing line by which two future worlds could be formed that would equitably separate mankind into their appropriate dwelling-places." Christ's picture of the final judgment, then, given in the twenty-fifth chapter of Matthew's Gospel, as well as other teachings of His, leaves an utterly false impression. The Professor claims that there is "an unconquerable faith in the perfectibility of human nature," by which he evidently means all human nature. He finds an evidence of this belief in the doctrine of purgatory. There will be an individual future life and a social future life, characterized by as great diversity and as marked incompleteness as life on earth. He says, "The Unitarian cannot conceive of anything worthy to be called life without the element of diversity among individuals, which is the very mark of a human society. But then, again, diversity seems to imply necessarily conflict, struggle, and therefore all that we include under the word "progress."

The Professor makes no reference to the resurrection of Christ (how could he, since he does not believe in it?) or to the positive teachings of Christ, as establishing faith in the future life, upon which almost the entire Christian world rests confidently and unquestioningly as it fronts the impenetrable future. "The one argument," he says, "for personal immortality that impresses the Unitarian is the universality of the human instinct of indestructibility." God pity the man who stops his ears against the distinct voices of Jesus Christ and His inspired apostles, which have been resounding through the centuries, carrying unspeakable comfort to the dying sons of men, and creating a mighty faith and "a hope which is as an anchor of the soul both sure and steadfast, and which enters into that within the veil," and listens to the uncertain whisper

of an uncertain instinct which is little more than an irrepressible longing. It was Christ who said, "In my Father's house are many mansions," and "I am the resurrection and the life." It was Paul who said, "Though our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." It was John who said, "We shall be like Him, for we shall see Him as He is."

The concluding chapter of Professor Emerton's volume is on "The Thought of God." His conception of God has been quite clearly indicated. He finds it necessary now to discuss the topic historically under the three-fold division, Polytheism, Dualism and Unity, and brings to his assistance the supposed results of the study of comparative religion. It was formerly accepted as a fact of nature that God made man in His own image, in these latter days, he says, the attitude of mind has been radically changed, and men do not hesitate to say that man has often made his God in his image. He maintains the transcendence of God and also His immanence. "God outside ourselves and outside the universe is at the same time within us and within the universe." God, in his opinion, would seem to have to do with man's everything except his religion. Strange to say, this is the one thing that is purely a human product, and is the result of a natural evolution. Professor Emerton is supported in this view by a few modern philosophers and sociologists. The main contention of the Professor is of course the unity of God as opposed to what is ordinarily called the Trinitarian view. The Jews had, he acknowledges, the sublime ideal of the one living and true God, which they with great effort maintained against the polytheism of the nations about them. Jesus, "a Semite, preaching to Semites, reasserted that principle of the divine unity of which the Semite race seems to be the most highly endowed representative. . . . Without compromise and without the refinements of philosophic speculation he held before them

the grand, simple, divine ideal that had inspired their fathers."

To account for the threefold distinction in the God-head as taught in the Christian Scriptures, and held by the great body of the Christian church, the Father, the Son ("God manifest in the flesh") and the Holy Spirit, personal and divine, Professor Emerton draws largely upon his imagination. It was necessary to make Christianity acceptable to other peoples than the Jews, and to incorporate something of the polytheistic conception into the Jewish unity, and so he says "Jesus fell a victim, not to human baseness, but to legalism on the one hand and philosophical acuteness on the other. . . . Singularely enough each side borrowed from the other enough to make it acceptable. . . . The result was a fusion, in which Hebrew unity formed the chief ingredient, yet was never quite able to free itself from the clinging remnants of the ancient Polytheism." How our author is able on this supposition to exonerate Jesus from wicked complicity with this "philosophical acuteness" or to speak plainly, shrewd deception, it is difficult to see. He claims that the polytheistic instincts in the human heart were largely responsible for the Trinitarian conception of Deity. When human instinct establishes what he wishes to believe, it is trustworthy and convincing, as in the case of the future life; but when he thinks he finds it in favor of what he repudiates, he pronounces it false and misleading, and makes it responsible for erroneous doctrine.

As in other instances, the teaching of the New Testament is not regarded as having any determining influence in the important matter of ascertaining the true doctrine of Christ. Christ and His apostles are completely ignored as authorities. Christ's acceptance of honor due only to God, and His claim to the possession of divine prerogatives and miraculous power, and His uniform exaltation by the apostles as "God over all, blessed forevermore," the prescribed formula for bap-

tism and the customary benediction, implying in the same breath a mysterious distinction and a mysterious equality and oneness, and Christ's ascription of personality to the divine Spirit, and His present sovereignty in the church and in the world, all these have no weight in revealing the nature of God to men and in determining the faith of the church.

Having settled the question of the unity of God to his own satisfaction, Professor Emerton ascribes to Him the attributes of power, wisdom and love, the last of which grows out of His Fatherhood, which is accepted by Unitarian thought as all inclusive, and in no way restricted or conditioned by the thought of spiritual adoption or sonship, brought about by the new birth and faith in Christ, whereby the apostle John says men have conferred upon them the right or the power of becoming the sons of God. We are not told that the attribute of love ascribed to God includes that prominent and distinctive gospel grace of mercy and the pardon and forgiveness of sin. Perhaps the conception of human nature which is held does not make such a grace necessary, though plainly taught in the Word of God. There would seem to be in Professor Emerton's theological system no place for such an instructive parable as that of the Pharisee and the Publican.

Such is an inadequate, but just and accurate, review of Professor Emerton's volume of "Unitarian Thought," presented largely in his own language. The question forces itself upon every thoughtful mind, "Is it Christianity, the Christianity of Christ and the New Testament?" I am happy to say that I have had Unitarian friends, and still have them, who would demur at almost every view here presented as representative of their belief, who cherish a profound reverence for the Bible as the Word of God, the authoritative rule of faith and practice, the inspired revelation of the divine mind and will and purpose, and who generously aid in its distribution,

who exalt Jesus Christ far above the human plane of being, and look lovingly to Him and His intercession for forgiveness and peace and the hope of eternal life, who cannot understand the doctrine of the Trinity because they cannot bring the Infinite Spirit within their human category, and yet bow before the great mystery of godliness, and await patiently the revelations of the next world, when they shall know Him and see Him as He is. I am unable to believe that Professor Emerton's volume represents the general *consensus* of belief among Unitarians.

It is well known that there has been a marked downgrade in theological belief among some Unitarian leaders since the days of Dr. Channing and Dr. A. P. Peabody. When Theodore Parker, who was among the first fruits of German rationalism in this country, gave expression to his advanced views upon the authority and inspiration of the Bible and the nature of Christ in his famous sermon on "The Transient and Permanent in Christianity," it is said that there was not a pulpit in New England that agreed with him. His own Unitarian brethren at first sharply criticized him, and then openly disfellowshipped him. There was not a pulpit or a church that was open to him. As showing the change of sentiment, the Unitarian Association has recently published a complete edition *de luxe* of Parker's works with the endorsement of its imprint upon it. It is an illustration of the leaven of any error and its rapidly growing influence, against which Christ solemnly warned His disciples. The man who leaves the high table-land of revealed truth, has stepped on an inclined plane, not to say a toboggan slide, and knows not how rapidly he will descend or where he will bring up. Professor Emerton has gone farther even than Theodore Parker. Parker said there was not a *prior* objection against the miracles of the Bible, though he regarded the evidence as insufficient. Professor Emerton declares dogmatically that a miracle is an im-

possibility, even the supreme miracle of miracles, Jesus Christ, and refuses to weigh the evidence in its favor. His picture may be said to be a composite of Arianism and Pelagianism, whose family likeness he acknowledges, of French infidelity and the English deism of the eighteenth century, and of extreme German rationalism. Again it is asked in all seriousness, is it a true picture of Christ and Christianity? Deism is one of many forms of religion; but can it by any stretch of the imagination be denominated Christianity?

The leaven of error has been working during the last half-century, as Professor Emerton asserts, in some minds outside of the Unitarian denomination, but its most serious effects are visible within the denomination itself. It is a silent, subtle, destructive force, often working under the guise of progressive truth, and working in harmony with an acknowledged law of human nature. One of the mightiest forces in this world is the law of degeneration. Every botanist knows it. Every Christian thinker and moralist and every church historian knows it. Account for its origin as we may, it is here. Here is ample opportunity for Professor Emerton's needed conflict and struggle. The Hebrews preserved their monotheistic faith only by constantly resisting the polytheism about them and the powerful tendencies within their own hearts. The history of the Christian church has been marked by repeated defections in doctrinal belief. The sacred Scriptures earnestly warn believers in the truth against being "tossed about by every wind of doctrine," and solemnly urge them to "stand fast in the faith." By way of encouragement they contain the promise of supervenient grace and the indwelling Spirit of truth to those who are conscious of human insufficiency and need. The greatest of the apostles cried out, "Who will deliver me from the body of this death?" and ascribed the final victory to the only source of victorious power. John Bunyan conscious of

his weakness and gratefully recognizing divine aid, exclaimed as he saw a man who was about to suffer the penalty of his crime, "There goes John Bunyan but for the grace of God." Eternal vigilance is the price of spiritual liberty.

It may be said in closing that truth is a unit or rather a harmonious system. The truths of revelation are not fragments, the flotsam and jetsam of human thinking, gathered up through the ages, unrelated and even antagonistic. They may be progressive, but not antagonistic. As there can be no disagreement between the established facts of science and the truth of revealed religion, since they have a common Author, so there is no conflict between the doctrinal teachings of the Word of God. Biblical theology must be the basis of systematic theology. All truths are correlated and harmonious. The scientist, Cuvier, is said to have been able from a single bone of an animal to reconstruct the whole creature as it was when living. So from one doctrine of the Word of God, when rightly apprehended, may be framed the whole divine structure of the Christian religion. A true conception of Christ, the Son of God, His character and mission, insures a true conception of man's sinfulness and need. A true conception of sin, not as a slight mistake or "a fall forward," or a violation of impersonal law, but as an offence against a holy and loving God and the moral government of the universe, demands a divine and atoning Saviour.

Leslie Stephen published an article in the "Fortnightly Review" in 1873 entitled "Are We Christians?" (It subsequently appeared in a volume of essays called "Freethinking and Plain Speaking"). It was a frank statement of the skepticism prevalent in the circle in which he moved and a repudiation of the essential and distinguishing Christian doctrines, and hence a disclaimers of the name. Charles Eliot Norton, who confessed himself as being in essential agreement with Stephen's

negative answer, says in his "Letters" that he urged him to follow up the discussion with a sequel to be called "What are we then?" Norton characterizes the volume, "Freethinking and Plain Speaking," in these words, "It is not merely an attack on the old creeds, not merely a negative answer to the question 'Are we Christians?' but a deeply felt, and ably thought statement of 'Why we are not so.'" ("Letters of Charles Eliot Norton," Vol. I. pp. 468, 475, 476.)

THE SEMINARY AS A DENOMINATIONAL ASSET.

ADDRESS BY P. I. LIPSEY, D.D.,
ON FOUNDER'S DAY, JAN. 10, 1914.

The previous speaker (Dr. E. E. Bomar) has completely spoiled my speech. Not that he has said anything that I intended to say or ought to say; but his reminiscences of the Seminary as he knew it have opened the flood-gates of memory, swept me away from my theme and put me back twenty-five years. I have traversed the paths that we travelled in the period of transition from the old Waverly Hotel, the lecture rooms down on Fourth Ave., the temporary residence in the old Hotel of Tenth and Broadway and the moving into New York Hall when it was new. Things began to brighten up when he and I came. It began to be published abroad how many students there were and what a fine set of young fellows they had. Then there came the wilderness experience including the Red Sea of ink that was spilled on our Hebrew and Greek exercises, not many passing through dryshod, until we came to the Pisgah's height on Commencement day closing with a rocket sp—e—ech! that paled the stars.

Most of all there come to mind today the faces of the men who look down on us from the portraits on these walls, the men who made the Seminary; Boyce and Broadus and Manly. It was in these days that the body of the founder of the Seminary, Jas. P. Boyce, was brought back across the waters and rested for a day by the entrance to New York Hall, and then we followed and laid it reverently away in the cemetery on the hill.

But mine is the task of speaking today on "THE SEMINARY AS A DENOMINATIONAL ASSET," a subject assigned me by the faculty. As I have gotten the habit of preaching textually, I shall stick to the text, and

may from habit also stick to it a long time. The homiletical habit also of dividing it into three parts holds me still. You know if a preacher has less than three divisions he loses himself. If he has more than that he is likely to lose his congregation. This shall have the regulation *three heads*.

I wish to speak of,

(I) THE DENOMINATIONAL IDEA.

There are three grounds upon which denominationalism may be justified. First, it is a means of efficiency. The churches are in the world for work and the first principle of effective work is organization. The larger the undertaking and the greater the number of people involved in it, the more necessity for organization. This is sometimes called an age of co-operative effort. It is true that men are recognizing the value of co-operation as never before, because bigger tasks are being undertaken. But there was never a time when it was not necessary for the highest efficiency. A man cannot lead a Christian life without association with others in church fellowship; and a church cannot accomplish its mission without co-operating with others in the great denominational enterprises. A denominational consciousness is the natural outcome of a desire to do good and denominational co-operation is a necessity to the accomplishment of this desire.

The denomination also expresses loyalty, loyalty to truth and to Him who is the truth. There is no finer sentiment in the heart of man than faithful adherence to what is to him the embodiment of what he believes to be true and right. Unfaithfulness to that is subversive of his own integrity and destructive of the elements of manhood. There is no desire here to produce antagonisms, nor to prolong any already existent; but if differences come we shall have to accept and acknowledge them. There is a significant clause in the description of

conditions of the Apostolic Church found in Acts 5:13. When he had spoken of the wonders wrought by the hands of the apostles and the disciples being of one accord, the historian adds, "But of the rest durst no man join himself to them." There is a unifying power in truth and Christian experience, which, while drawing men together, in the same act separates them from others. Denominationalism is the expression of fealty to what one believes to be true. It may not be true, but until men are convinced that it is not, they must in very faithfulness to themselves adhere to it. It is thus that the denomination not only expresses but preserves and develops the necessary disposition of loyalty to the Lord Jesus Christ. Whatever will intensify this attitude toward Him is worthy of profound respect.

But the denominational idea is deeper than all this. It is not a thing superimposed from without or adopted as a convenience; it is the necessary and inevitable expression of life itself. Life is that invisible, unexplainable something within, that works, that energizes, that takes form and makes for itself an outward body as it pleases. The lowest forms of life have few organs; the higher multiply organs as the expression of life and the necessary means of maintaining and perpetuating it. Thus, the oyster has no eyes, no ears, no hands, no feet, no fins. But man is at the other end of the scale and is highly organized. Not to enlarge upon the figure; if there is a strong tide of spiritual life, it will manifest itself in instruments of work. There was a time when a box-shaped room was sufficient for a church house because they came merely to sing and pray and listen to a sermon. But now the Sunday School, the B. Y. P. U., the W. M. U., the Y. W. A., the Sun Beams and many others are the vigorous manifestations of inward life and the organs for doing necessary and effective work. In the same way the denominational organism is the out-

come of strong spiritual life and the means of doing the work of the churches. It is inevitable, irrepressible and necessary.

(II) THE SEMINARY AS AN EXPRESSION OF THE DENOMINATIONAL IDEA.

Fifty-five years ago or more the need of a Baptist Seminary in the South got into the heart of J. P. Boyce. It was a time of growth, of separation, of differentiation. There was need for it to conserve what we had and to make the Baptist life more abundant. It was a good seed in fine soil and it must needs grow. There is just as much life in an acorn as there is in the oak. Given a chance it will prove it. When a truth gets into a man's heart something is going to happen. It will eat up all that is in him, his time, his thought, his energy, his past knowledge and experience. With apologies to your professor of Homiletics, that is the way your sermons grow, your best sermons, those that are really worth while. The truth will take up into itself all that is within you, and embody it into something visible and tangible. That is the way the Seminary did with its founders. It took root and grew because it was the expression of denominational life and the embodiment of a great need.

It grew till it materialized in brick and mortar, in lots and houses, in men and money, in history and traditions, in faculty and students, in alumni and churches, in missions and scholarship.

What is the Seminary? Different answers would be given to this question. Some men would direct you to the buildings on Fifth and Broadway. Some think of the student body, or the faculty, or the alumni, or the trustees, or the endowment, or the work accomplished the world over, or the spirit of the men who are here or have been here, the standards and ideals it has created, the traditions it has fostered. All these are the Seminary. The Seminary is everywhere, its name and its in-

fluence. But the other day one of the most distinguished of its alumni stopped in the midst of a sermon and with more than usual shade of thoughtfulness said, "I never preach but I think of Dr. Broadus." Perhaps it is the exceptional man who does not think of Broadus when he preaches; and it is well if he does, so he does not make other people think of him. This shows when and how the work of the Seminary has spread, and its influence has been always to build up the denominational idea.

(III) THE VALUE OF THE SEMINARY AS AN ASSET.

It remains for me to speak as briefly as I can of the value of the Seminary as an Asset. That word asset is a strange thing. That which is an asset may be at the same time a liability. It may belong in one or the other column, or both, according to your method of recording. That is true of a bank, and it is true of the Seminary. Assets have to be carefully guarded and faithfully handled, or they are quickly converted into liabilities. Assets have their value in their intrinsic worth, and in what men believe them to be worth. The one is cash, the other is credit. Every friend of the Seminary should be jealous of both its character and its reputation. We must make and keep it what it ought to be, and we cannot afford to ignore the judgment of others as to what it is and should be.

There are certain things for which the Seminary stands which make it a valuable denominational asset. One of these is *scholarship*. I put this first not as the most important but as distinctive. Other qualities it does possess in common with other departments of our denominational work, but it is the province of the Seminary to insist upon scholarship. It has always stood for hard work. There is no easy route through the Seminary, and there ought never to be any. Dr. R. C. Buckner has written, "Without work it is impossible to please

God," and he is right. Most of us may not have learned to love work, but we can thank God it is compulsory. The preacher ought to know his subject and something about many subjects and *ought to know that he knows*. The Seminary has insisted and will insist that its young men take their places among men without embarrassment. This means hard work, and those who wish to dodge it will not come here.

Again, the Seminary has been our largest *missionary* asset. From its foundation it has turned its face to those that sit in darkness and the shadow of death. It has sought to train all its men to help in bringing the good tidings to them. It can never afford to let these fires be less bright from which the torch is carried to every dark corner.

Closely allied to this is the business of *personal evangelism*. This is the heart of Christianity. No vague concern for the lost millions of other lands, and no desire merely to christianize the social order can excuse the failure to save the individual man or woman. That is what your missions here in Louisville mean; that is the reason for your gospel wagon and street preaching. I am glad of the plan to study social conditions and the desire to improve them, but nothing must be allowed to become a substitute for the first duty of man to man, evangelism. No Philanthropic endeavors and no skyscraper sermonics can atone for failure here.

Add to this in your column of assets that the Seminary stands for personal *spiritual life and power* in those within its walls and those who go out from them. There is a rather widespread notion that the habit of study even in a school of the prophets tends to prevent the development of the spiritual life. If one may speak for others his testimony shall be that he never found any place where it was easier to grow than here. To him the study of the Bible with a teacher like John A. Broadus was a spiritual feast; and the study of Systematic Theol-

ogy so far from being dull and dry, was corn from Canaan that filled his soul more than all the mush and slush of the effervescent scribes of today. Along with the social meetings for prayer and worship, the little clock on the mantel pointed him to God for a season of private communion whenever the long hand pointed upward. Let all the fuel go to making power for the inward life and outward service.

The last thing that this school stands for is first, last and all the time, *loyalty to the Book*. This is its one foundation, the reason for its existence. If we stumble on this we shall be broken, if it fall on us we shall be scattered as dust. Our fundamental articles commit us to it as the flawless and complete revelation of the will of God. Our acceptance of it in its fulness and entirety is our salvation, our exemplification of it our glory, and our unflinching, unfaltering proclaiming of it as *the* word of God is the salvation of the world.

MORALITY AND RELIGION.

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MORALITY AND RELIGION.

In any attempt to determine the relation of morality to religion, it is necessary at the outset to declare explicitly what is meant by religion, or to specify the mode or kind of religion taken account of. This is necessary because of the notable diversity of religions. The religion of the most advanced nations differs vastly from the religions of the least advanced. At one extreme, religion is a system of beliefs and observances implying a clear and full conception of the character of God and the character and moral history of man, combined with the exercise of the highest feelings. At the other extreme, it is often, in its subjective elements, but low dim conceptions of supreme unseen powers, accompanied with the feeling chiefly of fear. An intermediate and common view of religion regards it as reverence for an ideal character or for a high standard of life. Many, from their passion for unity, development and identity, indiscriminately confound all religions in one, and disregard radical differences. In the consideration of the relation between morality and religion, we shall have in mind the highest form of religion, the religion of the most cultivated nations, the Christian religion.

1. As to substance of principles, morality and religion agree in both being theistic. The foundation principle of the Christian religion is the existence of a personal God. All its distinctive doctrines have a vital relation with this principle. Likewise of morality proper, the foundation principle, or the primary assumption, is the existence of supreme personality. Strict and full morality, or actions prompted and determined by the genuine conviction of moral obligation, would not prevail, with-

out the notion and belief of a God having at least some attributes of personality. Morality and religion further agree in no small measure in the systems of rules they prescribe for conduct. The Decalogue is, in a very considerable part, common to the codes of both.

But, as to substance of principles, morality and religion have also some very important differences. They differ in their conceptions of God and of man. In morals, God is conceived mainly as the intelligent, wise and self-consistent Creator, purposing the welfare of his creatures. The conception which religion holds of God does not deny or exclude the ethical, but has greater extension and fulness. Religion views God as also the merciful and gracious Father and Restorer or Recoverer of man. It regards the relation between God and man as peculiarly close, and comprehends all duration. Ethics takes little or no account of the important special doctrines of religion concerning the corruption and lapse of man, propitiation and forgiveness of sins, spiritual regeneration and perfection, resurrection and immortality. Religion is primarily a remedial or redemptive system. Especially in this character it contemplates a peculiar relationship with God; it has ordinances of propitiation and grace; it considers and promises immortality; and in these respects separates itself from morality by a marked and wide difference. The essence of religion, as a principle in the heart, is reliance upon God for forgiveness of sins, and for help to live the life of righteousness which is largely a life of love for others. It concerns itself in this manner with both a man's past and future.

2. Besides the difference between morality and religion as to substance of principles, there is a primary difference as to the mode of revelation and cognition of facts and principles. In this regard morality and religion stand on distinct bases. Ethical facts and principles are known by the "light of nature," through the

exercise of the percipient and intellectual faculties. In other words, they are collected by the observation and study of the character and conduct of men and the surroundings and conditions of their being. Every generation of observers can avail itself of the records made by past generations. The special facts and principles of religion, on the other hand, are made known by a verbal revelation, in writing indited from Heaven. Yet the light of nature and the light of Revelation, though distinct and affording distinct grounds for morality and religion, are somewhat similar in their discoveries, and affect each other, and combine. Of their relation, some diversity of views has prevailed, giving rise to varying forms of ethical theory.

In regard to the distinctness and independence of the foundation of ethics, as respects religion or Revelation, there have been two extreme views. By some, ethics, though treated as a science, has been denied a basis different from and independent of Revelation. These argue that, so great is the disorder of human nature, it does not furnish trustworthy materials for a moral science; and that the intellect is too much biased and blinded by the depravity of the character to be able of itself to reach trustworthy conclusions concerning the nature and right application of moral law.

Others have held, on the contrary, that ethics must be considered as entirely independent of Revelation, as not only having its foundation wholly out of it, but as owing no essential improvement or important debt to it in any way. They contend especially that the moral code of a Revelation must be judged by the natural mental faculties before it can be properly accepted as true; and that this implied right and capacity of judgment, if necessary and sufficient for the testing of a Revelation, is sufficient for the discovery of the true moral standard and for the construction of ethical philosophy, without help from a Revelation. Indeed some have questioned the possibility

of anything being revealed to the human mind which it was not able to discover by its own faculties alone. The assumption is sometimes made, that, because it is the office and duty of the human intellect or reason to test and pass judgment upon alleged revelation, therefore reason is necessarily superior to every revelation. This is but a species of the more general assumption, that the function of knowledge renders man superior to everything which he knows.

That human nature is disordered, and that the moral judgments are perverted by the corruption of the heart, has been admitted, or rather has been vigorously asserted, by competent and candid observers of human nature in all nations and ages. Ovid's *Video proboque meliora*, etc., has been an ethical common-place of intelligent mankind throughout all history. But this disorder and perversity do not warrant the wholesale conclusion that human nature affords no facts of value for ethical philosophy, or that the intellect is too much biased or utterly unable of itself to discover and verify moral facts and laws. How deep soever men may sink in moral degradation, they hardly lose altogether the consciousness of their condition and of better things. The intellect is not so blinded and perverted, except perhaps in the very lowest individuals and tribes, that it cannot perceive the obliquity of the heart and tell in some degree what character and life ought to be, no matter how far they are from what they ought to be. The unaided intellect is able to discover something of the existence and nature of the Creator. This is admitted by the Bible itself. It is tacitly admitted in the very first verse, which supposes the existence of God as already known. And so far as the unaided intellect can go in the perception of the character of God, so far at least can it go in the construction of a moral system.

Moreover, it is unquestionable that whatever claims to be a Revelation from God must be subject to examina-

tion and judgment by the natural faculties of man. It must be judged to a degree at least by a standard independent of itself, by a standard received by the mind from another source. No true Revelation can command uncritical and unthinking assent. Such a requirement should arouse skepticism. Sir James Macintosh says, in the main justly: "If there were no foundation for Morality antecedent to the Revealed Religion, we should want that important test of the conformity of a revelation to pure morality, by which its claim to a divine origin is to be tried. The internal evidence of Religion necessarily presupposes such a standard. The Christian contrasts the precepts of the Koran with the pure and benevolent morality of the Gospel. The Mahometan claims, with justice, a superiority over the Hindoo, inasmuch as the Mussulman religion inculcates the moral perfection of one Supreme Ruler of the world * * * These discussions would be impossible, unless Morality were previously proved or granted to exist * * * It is absolutely essential to the ethical science that it should contain principles the authority of which must be recognized by men of every conceivable variety of religious opinion."¹

And there are indisputable facts in the history of ethical science to show that the human mind may reach just conclusions on moral law and practice without the aid of Revelation. We have the clear and striking moral teaching of men who were not influenced by the Bible; as, for example, Plato, Cicero, Seneca, Epictetus, and, very likely, Marcus Aurelius. Such facts will not allow the imputation of total blindness and derangement to the intellect, unenlightened by Revelation, in relation to right, duty, moral law. It must then be admitted that moral science has a foundation outside of Revelation.

But if, on the one hand, it is an error to deny to ethical science existence distinct from and independent of

¹ "Dissertation," p. 155.

Revelation, it is, on the other hand, also an error to deny that it has been greatly enlightened and enriched by Revelation, or to affirm that the impartation to the human mind of moral truth, which it could not reach of itself, is impossible or unprovable.²

Some ethical writers have opposed from the very first the possibility of any supernatural revelation to the mind of man, and entirely cut off the Creator from special and direct communication with his rational creatures. Whether the Creator has made a supernatural revelation of moral truth, is in itself a distinct and very important question, which is to be settled by the established rules of evidence; but to deny the possibility of such a revelation is arbitrarily to set limits to the action of God and to the receptivity of the human mind. The possibility of a Revelation seems to be involved in the fact of the existence of a personal God. If man is the creature of a personal Creator, and especially if he is formed in any degree, in respect to intelligence, in the image of the Creator, then the possibility of the Creator's directly teaching him more than he knows, or even can otherwise know, seems naturally to follow.

Some change has gradually taken place in latter times in the spirit of philosophical inquiry. Philosophers are now much less addicted than formerly to determining what *must be* and what *cannot be*, and thus foreclosing investigation and discussion in this or that direction; and give correspondingly more attention simply to what

2 Mr. J. S. Mill remarks: "If the moral character of the doctrines of an alleged Revelation is bad and perverting, we ought to reject it from whomsoever it comes; for it cannot come from a good and wise Being. But the excellence of their morality can never entitle us to ascribe to them a supernatural origin; for we cannot have conclusive reason for believing that the human faculties were incompetent to find out moral doctrines of which the human faculties can perceive and recognize the excellence. A Revelation, therefore, cannot be proved divine unless by external evidence; that is, by the exhibition of supernatural facts. And we have to consider, whether it is possible to prove supernatural facts, and if it is, what evidence is required to prove them." ("Three Essays on Religion," p. 216.)

is and to sober inference based on it. So many *must be's* and *cannot be's* of confident speculation have been found presumptuous, wrong and baseless, that, with suspicion and some contempt for dictation in philosophy, more exclusive consideration is given to the actual, the existing, and the field of the possible left more and more open and free.

That a revelation, before it can be accepted by men, must be subjected to their critical judgment; that its moral character must be estimated by a standard possessed antecedently and independently of it, cannot be denied. It is hard to conceive that a revelation should be made to man, and be exempted from his probative inspection. But this does not make a revelation impossible or useless. The judgment of a revelation by our faculties, does not authorize the conclusion that it is subordinate or inferior to our faculties, or to the light they have from nature, and is unable to inform and aid them with new and undiscoverable truth.

Common life affords us much confirmation for this view. Among men we often see that a superior intellect enlightens, stimulates and leads inferior ones. A great poetic genius helps our eyes to perceive truths and analogies we never saw before, and assists our struggling thoughts into clear consciousness. He gives words to what we have perhaps obscurely conceived, but never seized strongly and clearly enough to express for ourselves. Though we judge his utterances, we at the same time fully recognize and acknowledge his intellectual superiority and the help he gives us. A profound philosopher may so explain the phenomena of the world and life, may so discover to us the relations of things and clarify our conception, as to carry us far beyond the farthest point we could reach by our own powers and exertions alone. While we pass judgment upon his facts and argumentation, we are at the same time surprised at his reve-

lations and feel compelled to assent to them, fully acknowledging the larger comprehension and deeper penetration of his mind.

Why may not the Supreme Mind, in like manner but in a much higher degree, illumine and forward the intellect of man, by adding a written to his unwritten revelation, by adding express commands to his tacit commands, and disclose to man what he would never discover of himself? Why may not a revelation so light up and interpret the order of nature and the principle of man's being, so enlarge his conceptions and supplement his best intellectual work, throw such light on those regions where the light of nature is dim, and where man can only grope, and on the obscure processes of his own heart, that he will be constrained to admit that it has proceeded from an author who knows him and the whole system of the world better than he himself knows, and is supremely able to teach him? Although it must be approved by human faculties, and by a standard independent of itself, yet it may at the same time react with quickening and informing power upon these faculties and illuminate the whole natural world from which is derived the standard by which it is tried. Reason must test a revelation, but yet in turn reason may be enlightened and helped by the revelation in that very act.

A revelation might come from heaven and be of immense service to man, and yet not contain anything which his faculties could not perceive and appreciate of themselves; proving its divine origin by revealing truths before the human mind had discovered or could discover them. It might do for the race in a high degree what one generation of observers and scientists does for the following. It might state truths and laws of great excellence and importance before men had time and opportunity to discover them for themselves; or give the benefits of long, complex and painful experience, without the experience. In short, a revelation may have powerful

proof of a superhuman origin, and have its essential value, simply in anticipating the discoveries of those to whom it is delivered.

But a revelation must conform to the limitations of the minds of its recipients; and especially by embracing much truth which they already know. It must do this in order to be intelligible and provable. Without embracing much knowledge already in the possession of those to whom it is addressed, a revelation could not be understood. The mind comprehends any new thing by means of the things it already knows. Its old knowledge is the basis from which it reaches out to or by which it apperceives the new. And in regard to any subject, the mind can go at any time but a very little beyond the bounds of its present knowledge. It has been often remarked how near many minds have come to some important discovery and yet have missed it. So difficult is it to pass from the known to the unknown.³ Every revelation must then possess, with the new or advance which particularly constitutes it a revelation, also an element of old knowledge. The new must join itself to that which is known. If a revelation were quite or nearly new and diverse from our acquired knowledge, it would not be intelligible. It would be so foreign, so out of range, that we could not receive or appreciate it.

When we consider the contents of the Bible, in connection with the limitations of the human mind and the facts of the moral history of men, we find strong reasons to believe in its superhuman origin. Particularly its teachings regarding the existence and nature of God, the springs and inner principles of individual life, duty to

³ "The greatest moral teacher * * * could not teach if he were not in advance of his fellows, nor find a hearing unless he were giving articulate shape to thoughts obscurely present to countless multitudes. Like Socrates, he must be something of a 'mid-wife'; he facilitates the birth of the new ideas with which the world is already in travail, and is really the interpreter and the mouth-piece of thought seeking for utterance, and representing a slow process of elaboration." (Stephen, "Science of Ethics," p. 152.)

neighbors, what gives pleasure and what ought to give pleasure, the chief end of human life, supply reasons. The Bible has been to the moral intelligence of man in a degree what the telescope has been to the naked eye.

The distinctness and emphasis with which the Bible has taught and enforced the unity of God and of creation, are extraordinary facts. If it be said that the Bible has here, at the utmost, only anticipated the mind of man, still that is a great thing. It is almost as good as the revelation of something the mind could never discover of itself. The unity of nature as now clearly understood by the advance of science, may lead to the inference of the oneness of the Creator; but to have taught this truth with great distinctness and positiveness many ages before the unity of nature was at all understood, is very considerable proof of divine teaching. It would be interesting to have it shown in the history of scientific ideas how far the Bible has awakened anticipations and helped on the great discoveries regarding the unity of nature, by having long previously declared the unity of God and the unity of creation and made them familiar ideas.

As to this and other important moral ideas, the history of the Jews affords a striking instance of a people raised by Revelation to a height of intelligence and life which they certainly would never have attained without it. Well may strict moralists be asked to show “how *without* revelation, amidst the general obscuration of religious life, an Abraham could arise and shed abroad his light of faith; or the people of Israel in the midst of heathen degradation, and surrounded by lascivious and cruel idolatries, discover and preserve such pure ideas of God, and so holy a moral law.”⁴

Many of the greatest and best men that have appeared in the world have acknowledged the power of the Bible, beyond everything else, to lay open the internal moral processes of the soul, to “discern the thoughts and

⁴ Christlieb, “Modern Doubt,” etc., p. 132.

intents of the heart"; and that this power is in its super-human knowledge of man. At all times the Bible has been of course subjected to critical inspection by the human intellect; but undoubtedly it has assisted the mind in the very process of examining it. It has been judged and interpreted by reason; and at the same time has enlightened, quickened and led reason. It has in a very important degree furnished the standard by which it is itself tested. It has helped to interpret nature, life and character, and with this help we return to pass judgment on it; so that St. Augustine uttered no insignificant truth when he said, the Bible shines by its own light.

But it is to be remarked that the aid Revelation has thus given to the moral judgment of mankind is often wholly unrecognized and unacknowledged. Men have not always been prompt and immaculately fair in perceiving and confessing their intellectual indebtedness. No generation has fully appreciated and owned its legacies from the preceding. The slow and laborious discovery and confirmation of scientific principles is never rightly estimated by those who are born into the possession of them. Similarly the human moral powers have enjoyed the light and help of Revelation without, in many cases, a proper recognition of obligations.

Such in general, is the relation between morality and religion. Two main reciprocally adverse principles must be maintained: first, the independent basis of morality; secondly, the important light and aid given to morality by Revelation. On the one hand, unquestionable historical facts show that the human mind has discovered or possessed and appreciated much important moral truth without the knowledge and help of Revelation. Also it is evident that a certain antecedent treasure of moral truth is necessary to test a Revelation and to ascend and receive its superior teaching. Moreover, in regard to moral truth, the mind has not only its ability, but also its duty, of exertion and inquisition, which it cannot surren-

der. There is no reason to believe that it is the will of the Creator that the moral judgment of man should supinely recline on simple dicta and authority. But on the other hand, it seems indisputable that human moral intellection owes a great debt to Revelation for light on the character of God, the moral standard, individual and social duty, the moral motives, the ultimate end of human being, and in general for help amidst the multitude and complexity of the ethical problems of life. Because of the fact that Biblical truth has permeated society, and that we are born into it, there is often difficulty in separating what we got from it, from what we get from other sources; and, while some have erred in attributing too much to it, others have erred in attributing too little. There is enough to show that the indebtedness of the human mind, in morals, to Biblical teachings is positive and great.

PAUL THE INTERPRETER.

A. J. ROWLAND, D.D., LL.D.

During our Lord's earthly life there must have been much questioning with regard to his person, teachings and work. Even his own disciples did not know in what category they should place him, nor did they understand the wider relations of his mission. It is quite evident from the narratives in the synoptic gospels that while he walked among men the manifestations he gave of his personality in word and deed presented a problem no one was able fully to solve.

After the departure of our Lord from earth the solution of this problem became still more difficult. In view of the circumstances attending his death and resurrection men could not help asking who Jesus really was? What was implied in his teachings? What was the relation of his teaching, not simply to Jewish law and prophecy, but to humanity at large? What was the significance of his life and death? What authority was there in his commands? What was the proper method by which men might be brought into fellowship with him? What assurance was there that the acceptance of his teachings would be a sufficient rule of life and receive suitable reward? These questions and many others were inevitably thrust upon the attention of all thinking men acquainted with the facts of Christ's life, death and resurrection, and created a wide and urgent demand for explanation or interpretation.

This demand was imperative and insistent. Some explanation or interpretation of Christ's person, teachings and work was needed at once. The early assembly of the followers of Christ, had a very narrow foundation upon which to build. It is very evident from the accounts given in the Acts of the Apostles that even Peter had no full or adequate conception of the out-reachings of the

teachings and work of the crucified and risen Saviour. Almost at once parties began to be formed. There was great danger that the followers of Christ would in a short while become mere modernists of the Jewish system, and like all other modernists eventually disappear or be re-absorbed into the older forms of thought and life. If Christianity was to be what we believe Jesus meant it to be, and what it has since become, there was an insistent need of someone who would give an adequate and authoritative interpretation of our Lord and of his teachings and work.

To meet this emergency, and to give the world such an interpretation, God in his good providence called into his service the Apostle Paul. Certainly it would be difficult to find a man better fitted for so great a mission. Gifted with a keen and logical mind, he had been trained in the best schools of his day. He knew the Mosaic law and the institutions and precepts connected with it. His connection with the Jewish race and his knowledge of the law enabled him to comprehend the full power of that law in influencing the individual and national character. His experience as a devoted member of the straitest Jewish party showed him at once the power and weakness of the law. He came into fellowship with Christ through struggle. His experience of the divine power and reality of Christ's presence and influence was overwhelming. With this experience came illumination. Added to this illumination, and growing out of it, came after long reflection, views of Christ and his mission which covered the whole realm of what is now known as Christian truth. Some of us still believe, notwithstanding the fact that many nowadays have little or no place for inspiration, that in his interpretation of the person, teachings and work of his Master, Paul, as he himself claimed, had the constant aid of the Holy Spirit. But whether this be so or not, it is true that Paul did become the interpreter of Christ's

system, and that as far as we can see, there was no other man of his own time, or indeed of any subsequent time, more competent to act in that capacity.

Let it be understood also that Paul in his interpretation was not influenced by Greek or even by Hebrew ideas except as the latter were involved in his explanation of the relations of law and righteousness. Dr. Albert Schweitzer, in his recent volume on Paul and his interpreters, makes it plain, I think, that Paul was not at all affected, at least in the conclusions he reached, by Greek thought. "Those who hold the theory of Greek elements in Paul," says Schweitzer, "must, if they are to be consistent, also assert that he pioneered a path for the Gospel into the Hellenic world, and prepared the way for the early Greek theology. But the history of dogma holds a different language. It has to record the fact, inconceivable as it may appear, that on the generations in which Greek dogma was taking shape Paul exercised no influence whatever. The remarkable point is that the post-apostolic writers, though they are acquainted with the works of the Apostle to the Gentiles, make no real use of them. The early Greek theology is quite independent of Paul."

What is true of the Apostle's relation to Greek thought is equally true of his relation to Jewish ideas of the law as entertained in his day. The law was to Paul only the school-master leading to Christ—a temporary step in the divine education of the race, and in large part, if not wholly, to be superseded by the Gospel. No one can read the Epistle to the Galatians without seeing that Paul had himself not only completely out-grown the Jewish system, and had divested himself utterly of his former Pharisaic prejudices, but that his attitude toward the Jewish conceptions of righteousness had entirely changed.

As an interpreter of the person, teachings and work of Christ, Paul, therefore, occupied a position influenced

only by his personal relations to his Lord. He took the facts (so he himself claims) as he knew them, or as they were revealed to him or secured by him from competent sources, and put upon these facts a construction which conformed to his own judgment and experience; a judgment and experience which he at least believed to be guided and inspired from above. The conclusions he reached with regard to the person of our Lord and the nature and relations of his work Godward as well as manward were not borrowed from any other source, but were the calm and logical product of his own spiritually-illumined mind.

Of the interpretations given by the Apostle it is impossible in a paper of this size to speak at length. It must be sufficient now to say that these interpretations have thus far in the history of Christianity been accepted by much the larger part of the Christian world as satisfactory and authoritative. What Paul affirms with regard to God and his purposes, Christ and his work, the true righteousness, the province of faith, the guilt and power of sin, the sanctification of man, the work of the Spirit, the church, the future state, have generally been believed, not only to accord with the teachings of our Lord, but to fill out and make clear many things which in the nature of the case our Lord himself could not fully assert or explain. It should be remembered always in our study of the Apostle's writings that we ourselves may not apprehend them in their full content and relations and may draw unwarranted inferences from them. Men have often done this. In the period of the Reformation, when Paul's writings found their renaissance, undoubtedly undue stress was laid on some portions of these writings to the prejudice of other portions. Modern scholarship is, however, doing much to put Paul's affirmations and arguments in their true light. No man can read a book like Principal Garvie's, "Studies of Paul and his Gospel," without the conviction that the great Apostle does give

the best possible interpretation of the whole scheme of human salvation which our Lord came to earth to disclose and fulfil.

While, however, the majority of the Christian world accepts Paul's interpretation of the Gospel of Christ as a valid, satisfactory and authoritative statement, there are some objections which should be considered.

1. It is said that Paul deflected the original and simple Gospel of Jesus, especially in his doctrine of the Atonement. All that our Lord asks, we are told, is that men shall repent of their sins and come back to a father who ever loves and longs for them. Paul's doctrine of the Atonement makes it necessary that satisfaction be made to the divine Justice or Holiness before mere repentance can be availing.

It is sufficient to say in reply to this objection that our Lord in his earthly life could not in his teachings include the whole content of repentance and forgiveness, or the conditions which make the latter possible, though there are clear intimations that he regarded his life and death as substitutionary and sacrificial. His special thought in the parable of the prodigal son was to show men the divine attitude toward a wandering and sinful race. How a holy father can be thus gracious he does not explain. Paul does explain it, and thus meets one of the deepest and most pervasive instincts of the human heart; the feeling that for every sin some proper atonement should and must be made.

Beside this, it deserves to be said that the deflection from the primitive Gospel from which the church suffered for many centuries was not due to the Apostle's teaching. As Schweitzer has very clearly shown, the early Christian fathers and their successors did not draw their dogmatic conclusions and distinctions from Paul, but rather, if from the Scriptures at all, from the fourth Gospel. It was the return to Paul's epistles in the 16th century which really restored the primitive Gospel and brought

men face to face once more with God and their fellow-men. To this renewal of the study of the Apostle we owe all present social movements.

2. It is said that Paul's arguments are often defective, as, for example, the discussion in the Epistle to the Galatians regarding Abraham's two sons, and the conclusions drawn therefrom. Doubtless from our modern point of view there is ground for this objection. Analogy can hardly be regarded as a syllogism, but for the purpose Paul had in view, and considering the people for whom he ordinarily wrote, his arguments, while technically defective, were legitimate enough. The truths he desired to teach can be accepted quite apart from the arguments employed to establish them, and after all it is the truths which are of chief importance.

3. It is said that Paul was mistaken in his eschatological views, and since this is the case, cannot be relied upon in his other teachings. I presume there can be little doubt that Paul did believe in his earlier Christian experience, at least, in the speedy coming of the Lord, and the early termination of the dispensation of grace. It would seem, however, that he changed his views on this point in his later years. But, even if he was mistaken in his eschatology, we can hardly find in this fact a good reason for rejecting his interpretation on other matters. Our Lord himself, as will be seen in the synoptic Gospels, apparently predicted for himself a speedy return to earth, and the early setting up of his Kingdom. On this teaching the Apostle may have based his own eschatological views and hopes. If he was wrong, his Master was wrong also. But the fact is, neither was wrong. The picture of the last things is without perspective. The time of our Lord's coming is not definitely fixed, but, like death, is always imminent. Infinitely better was it for Paul's contemporaries, as indeed it is for all mankind, to be constantly watchful, rather than to place the great vital facts of life and of the Kingdom so far in the distance that they have no influence whatever on conduct or hope.

4. It is said that Paul's ethics is at fault. Mistaken as he was in his eschatology, and looking as he did to a speedy termination of all things earthly, his ethics was only a sort of *ad interim* scheme which overlooked the broader and more vital relations of men to one another. He has nothing to say with regard to slavery, then as always a crime against the human brotherhood. He lays down no precepts affecting the problems of capital and labor. He holds out no present hope of relief or uplift for the toiling and struggling masses. He lays embargoes on woman. He fails to outline any governmental, social or educational plans for making the life men are compelled to live on the earth more tolerable and happy.

To all these, it may justly be said, I think, that very much the same strictures may be made with regard to the teaching of Jesus. So far as we have any record, he never uttered a word in denunciation of the political and social slavery of his day. There is nothing in his direct teaching on the relations of capital and labor. Bad and cruel as was the Roman Government, he commanded his disciples to "render what was due to Caeser," as they rendered what was due to God. While it is evident that his heart went out in sympathy towards the oppressed and poor, he advanced no revolutionary schemes for their relief. He assigned no place for women beyond that in which Jewish life and custom placed her. The present or earthly life to him was apparently not one of easy conditions and happy environment, but a struggle to do and suffer the divine will—a much nobler conception of life, by the way, than that offered us by our present day economists or socialists.

Of course the explanation of the silence of Jesus and Paul in all these matters is trite and plain enough. In the larger concerns pertaining to human life they both trusted to the working out of the principles they incarnated and taught. Their poverty ennobled and encouraged the poor. Their treatment of all men as simply

men without regard to social standing or wealth put the entire humanity within the bounds of a common brotherhood. The gradual out-working of the conduct and teachings of Paul and his Master were sure to eventuate at last in better conditions and a nobler life and a higher and more satisfactory social status for all mankind, women as well as men. It is the failure to recognize and put into practice these principles which is the primary cause of all the social disturbances and individual unhappinesses of our own day.

I think it also deserves to be said that so far as Paul is concerned his ethical teaching, while essentially the same as his Master's, affects more closely the details of human life. Surely no one can read the last four chapters of his Epistle to the Romans without being conscious of this. Surely also no heavier blow was ever dealt to human slavery than that dealt by Paul when he exhorted Philemon to regard his returned slave, Onesimus, no longer as a bond-servant, but as a brother. What better text could the most ardent Socialist ask than Paul's words to the Galatians, "There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female, for ye are all one in Christ Jesus"? "One in Christ Jesus," let it be noted, for Paul was wise enough to know that there can be no real brotherhood or unity which does not ground itself in a religious fellowship based upon common faith and life in a common Redeemer and Lord.

May we not justly conclude, therefore, that Paul was divinely chosen and fitted to be the interpreter of the Gospel of our Lord; definitely appointed to disclose the true meaning of the person, teachings and work of our Lord, and to give answer to the profoundest questionings and cravings of the mental and moral nature of man, not simply for his own day, but for all time? The more we study Paul's writings and compare these with the teachings of Jesus, the more we will see, I am sure,

that instead of "deflecting" the primitive Gospel, as modern scholarship sometimes affirms, from its original simplicity to a dogmatic system, Paul has, not only preserved Christianity from destruction, but has widened and buttressed it and made it a stronghold in which men may well dwell without fear of attack from any foe, philosophical, scientific or socialistic. His teachings, I believe, while perhaps not on the same level with those of his Lord, are nevertheless of divine authority, and are worthy of acceptation as a sufficient rule of faith and practice for all followers of Christ. With Principal Garvie I say, "The cry 'back to Christ' from many lips to-day expresses, not only appreciation of Christ himself, but also depreciation of Paul. It is often supposed that the simple Gospel of Jesus has been obscured and perverted by the Apostle to the Gentiles. The historical function of Paul in delivering the Christian church from its imminent danger of being merely a Jewish sect, and in forcing the door open for it to become a world-wide relation, is ignored. If his significance in this respect were fully recognized, would it not be impossible to suppose that the man who secured for the Gospel its widest extension was guilty of its most thorough perversion? It is at least probable that the mind that perceived most clearly the scope of the revelation of God in Christ conceived most fully the contents of that revelation. As a study of the experience of Paul will show, he himself was conscious of his absolute dependence on his intimate communion with and his loyal submission to his living Lord, and unless we are to judge him as self-deceived, or as deceiving others, we must regard his life, which was "hid with Christ in God," as a culmination of the ministry of Jesus. God was still revealing his Son in Paul. If this be so, then the antithesis so commonly assumed between the teachings of Jesus and Paul is false, and we are concerned only with different but not contradictory modes of the same manifestation."

To this, in conclusion, may I add some words of a recent reviewer of Royce's "Problem of Christianity"? "Professor Royce," he says, "renders a good service in his criticism of the view of those who hold that real Christianity requires us to get back of Paul to the parables of Jesus, and who also holds that Paul perverted the simplicity of the religion of Jesus, and that the true problem of Christianity is the elimination of the Pauline additions." Royce says, that Jesus could not mean his teachings to be taken as the conclusive statement of the Gospel, that that teaching implied an enlargement and interpretation to be added after he had gone, and that the development which came with Paul was the necessary and foreseen expansion which was to open out the real and full meaning of the new faith."

SOME CITY MISSION PROBLEMS AND HOW TO MEET THEM.

S. E. EWING, *Superintendent.*

A gentleman asked for my judgment the other day concerning some matters about which I knew but little. He said that he wanted the judgment of an outsider, as sometimes that was better than the judgment of one who was on the inside. I must write from the standpoint of an insider. My whole life, practically, has been spent in what is known as "downtown missions." My work as a minister has had chiefly to do with problems concerning the city pastorate. Therefore, the problems mentioned must be for the most part those with which I have had to do, and the suggestions will be those which I have tried out in my own ministry. Notwithstanding years of experience, one feels like a babe in facing the problems of our great American cities. This, then, must be but the exchange of experience, rather than anything didactic.

I. AS TO THE OCCASION OF THE PROBLEM.

This question here can be answered in one word, viz. *the crowd*. Every face seems now to be turned toward the city. We have fifty cities with one hundred thousand or more population each, with a total population of over twenty millions. We have one hundred and seventy-four cities with a population each of between twenty-five thousand and one hundred thousand, with a total population of over eight millions. In these two hundred and twenty-four cities, we have twenty-eight and a half millions of people, which is thirty-five per cent of the total population of our nation. One of the startling things revealed by the 1910 census was the rapid growth of the cities. The following tables will repay careful study. The figures show the increase in ten years, 1900 to 1910.

City	1900	1910	Increase
New York	3,437,202	4,766,883	1,329,681
Philadelphia	1,293,697	1,549,008	255,311
Boston	560,892	670,585	109,693
Pittsburgh	451,512	533,905	82,393
Newark	246,070	347,469	101,399
Buffalo	352,587	423,715	71,128
Chicago	1,698,575	2,185,283	486,708
Cleveland	381,768	560,663	178,895
Detroit	285,704	465,766	180,062
St. Louis	575,238	687,029	111,791
Minneapolis	202,718	301,408	98,690
Columbus, O.	125,560	181,511	55,951
Indianapolis	169,164	233,650	64,486
Kansas City, Mo.	163,752	248,381	84,629
Atlanta	89,872	154,839	64,967
Birmingham	38,415	132,685	94,270
Dallas	42,638	92,104	49,466
Forth Worth	26,688	73,312	46,624
New Orleans	287,104	339,075	51,971
Jacksonville	28,429	57,699	29,270
Nashville	80,865	110,364	29,499
Oklahoma City	10,037	64,205	54,168
San Antonio	53,321	96,614	43,293
Richmond	85,050	127,628	42,578
Denver	133,859	213,381	79,522
Oakland	66,960	150,174	83,214
San Francisco	342,782	416,912	74,130
Portland	90,426	207,214	116,788
Seattle	80,671	237,194	156,523
Los Angeles	102,479	319,198	216,719
El Paso	15,906	39,279	23,373
	<hr/> 11,519,941	<hr/> 15,987,133	<hr/> 4,467,192

It is interesting for one who has the problems of the greater cities to meet to make comparisons. For the most part, our people have been trained to weigh the importance of a field by the area, and overlook the fact that folks make a field whether the territory is large or small. My own city, St. Louis, the fourth city, furnishes an example. St. Louis Association takes in the city and the four adjoining counties, giving a total population of nearly one million people. This I find to be in population eleven times that of Nevada; six times that of Wyoming; five times that of Delaware or Arizona; three times that of New Mexico, Idaho, Montana, Utah, or Vermont; twice that of New Hampshire, North Dakota, Rhode Island, or

South Dakota. It equals the combined population of Idaho, Montana and Utah; or the combined population of Arizona, New Mexico, Nevada and Utah; or the combined population of Montana, Wyoming, Utah and Arizona.

Let us turn back and look very closely at this crowd. The crowd is very much absorbed in things other than spiritual. "The necessity of making ends meet," as we say, causes no little anxiety. Many in the crowd are bent on pleasure of the baser sort. The mad rush for money, either in large or limited quantity, is quite universal. Every force for evil is multiplied in number and intensity in the city; not one saloon but thousands in each city; not one play house catering to the lowest of our passions, but hundreds; and so on all the way down the line. Here as everywhere else the problem is intensified by the crowd.

Again, this crowd is thoroughly selfish. Few seem to have friends and neighbors worthy of the name. One reason for this is that in our cities we have people from every quarter and nation under heaven. This presents "the problem of the foreigner" which is one of the largest factors in the city problem. It is said that 90% of the population of Chicago is foreign and that sixty languages are used on the streets in the transaction of business. 80% of New York City is foreign, and it seems to some people probable that that city will be, in the next twenty-five years, very much what Italians want to make it. There are more Germans in Chicago than in any city of Germany, except Berlin. My own city is known the world over as a German city. Of the 13,344,000 foreign born in America, 9,640,000 are in the cities.

But, in our cities, we find the best along with the worst. Our cities lead in great charitable movements, though it is to be regretted that much of the charity in a great city is done on a commercial basis, with no direct or sympathetic thought on the part of the giver in his

relation to the beneficiary. Firms and wealthy individuals regularly set apart a certain amount for charity on business principles.

Another of the vexing problems in the city is to know what to do with the unemployed. The idle class is always a dangerous class in any community. Recently some papers stated that there were 350,000 idle men in New York City alone. Philadelphia, Chicago, and St. Louis have each in the neighborhood of a hundred thousand unemployed. Idle hands are easily led into mischief.

Then in the city, we find conflicting religious beliefs. Religion is a very potent factor in the matter of sociology. Roman Catholics claim the majority in very many of our larger cities. Those of Jewish persuasion form a considerable part and carry very great weight in the business and social life of all of our cities. Protestants have only nineteen and eight-tenths per cent of their strength in the cities, but the Roman Catholics have fifty-two and two-tenths per cent.

Thus, the city problems, whether they be spiritual or physical, are largely occasioned by the crowd. It is true as to transportation, housing, food, clothing, light, fresh air, and most of all, as it seems to me, it is so from the standpoint of religion.

II. WHAT TO DO WITH THIS CROWD IS THE PROBLEM OF THE CITY MISSIONARY.

To face the problem and meet it has called into being many of our great city churches. To face the problems and fail to meet them has put many of our churches out of business, or made them seek more inviting localities. For a church to awaken to the fact that their church house stands in the midst of a great mass of humanity and is not ministering in any adequate way to them, gives to its members a chilly sensation. Such a church will feel

that it is in a cold, cold world sure enough. Let me make a few suggestions as to how to meet some of the problems of the city.

1. It is a long step toward the solution of a problem to recognize that the problem really exists. To study conditions, and to carefully digest statistics as gathered up from the city or any given local field, will soon convince one that there is a real problem confronting us.

2. We must organize our forces in proportion to the task before us. The city mission society or board should be a unit in itself. This is especially true where the population of the city has reached the one hundred thousand mark. As already indicated, the task of the city mission society in such a case is quite as large as that of the state board, and in some instances, as large as that of several state boards combined. The up-state man cannot understand the city problems as well as those who live right in the midst of the crowd. Salaries and land values are peculiar to the city. Problems come up in the foreign-speaking church, or down-town mission, that demand the immediate attention of the local city superintendent, or secretary, which, if not attended to at once, leave the church work crippled for life, or it may be lost entirely to the denomination.

Our Baptist work in St. Louis heads up in the St. Louis Baptist Association, which is made up of representatives of over thirty-two Baptist churches. Each church has at least two members and one additional member for each one hundred members or fraction. Pastors, committeemen, association officers and mission board members are members of the association by virtue of their office.

The St. Louis Baptist Mission Board is made up of three members from each of the thirty-two churches, with an additional member for each one hundred members over the first two hundred. The churches nominate the mission board members, but the Association elects.

The members are elected for three years, the membership for one-third expiring each year. The Board is incorporated and meets quarterly. The Board elects its four officers and eleven others, who comprise the executive committee, which meets monthly. The Superintendent is employed for full time. He is Secretary of the Board (no voting power), receives all money and makes out all voucher checks to be signed by the treasurer. The Board being incorporated, holds church property in trust for the denomination. The Board co-operates in the support of pastors for the mission churches, promotes all the new work and assumes full responsibility in the down town stations where the self-support is very limited. The St. Louis Baptist Mission Board is recognized to be on a par with the State Board and deals directly with the national boards. In the co-operative work, all money passes through the treasury of the St. Louis Board. The St. Louis Board furnishes itemized reports of its work to each of the co-operating boards and also transmits itemized reports of the work of each missionary who receives any of the money appropriated by the co-operating board.

3. A few words as to the character of the men and women who are to do the mission work in our cities and those who should accept membership on city mission boards, may not be out of place just here.

(1) Those who are called upon to face and solve the great problems of the city today must be men and women with faith in God. Many times the city missionary is tempted to do as James and John wished to do when refused lodging by the inhabitants of the village in Samaria: "Lord wilt thou that we bid fire to come down from heaven and consume them?" Very frequently we find ourselves in the position of Hezekiah on receipt of the insulting letter of Sennacherib. Recognizing his own weakness and inability to cope with such an enemy, he hastened to the house of Jehovah and spread out the let-

ter before the Lord and prayed: "O Jehovah God of Israel, incline thine ear and hear and open thine eyes and see, and hear the words of Sennacherib wherewith he hath sent him to defy the living God." A more practical way, however, would be for the missionary, or the city mission board to follow the example of Nehemiah. When the word reached him as to the great affliction and reproach of his brethren in Jerusalem, he gave himself to prayer, and as a result soon had the permission of the king to return to his own land. On arrival at Jerusalem, Nehemiah, with a few trusty followers, by night made a most careful examination of the walls and conditions in general. Then he gathered together his forces and in due time the walls were repaired and the gates were in place. "Make haste slowly" is a comforting proverb many times to us in our work. Often a real leader, with a small remnant, can accomplish wonders when they set about it in the right way.

Another scene comes to my mind, which, after all, is the most direct key to the situation: "When Jesus drew nigh, He saw the city and wept over it," and then went straight down into that same city and died for it. Most of us go into the city to get and not to give. A new day will come to our mission work when we are as ready to give as was our Lord. It is God's battle. God alone will be sufficient for such a battle as the city demands. A city missionary will not go far, except he is carried on by his firm faith in God, and his Christ-like spirit of devotion.

(2) Our missionaries must believe in the Book. My hope for the conquest of our cities centers in the power of the Gospel. If the gospel fails us, we may as well give up hope. If God had anything better as a weapon or tool, he would certainly have given it to us long ago. Two thousand years of experience ought to be sufficient to steady our faith in the Gospel. "Is not my word like fire,—and like a hammer that breaketh the rock in pieces?" The word of God which is the sword of the

Spirit." "I am not ashamed of the gospel, for it is the power of God unto salvation." The slogan adopted by the Baptists in their spring campaign in St. Louis is, "The open Book; in this sign, win one." Who dares to preach it? Who dares to live it?

(3) The city missionary must believe in the value of the soul. A primary teacher asked the children how much we ought to love Jesus. The answer came quickly, "A thousand dollars' worth." Our children soon begin to estimate things in dollars and cents. The missionary must have a different estimate of values. God has fully justified himself as to the Gospel's power to save the down and out, but it seems to be rather doubtful with some whether or not the Gospel has power to reach the well-to-do, aristocratic sinner on the boulevard. It must be borne in mind that city missions has to do with the wealthy class quite as much as with the less cultured and poor. The work of the city mission board is to reach all of the city, and it will be a botched job with anything else than a city-wide vision and a city-wide campaign.

4. This paper would not be quite complete without a suggestion or two along the line of methods. Personally, I have nothing better to offer than the book of Acts. As to the message; the early disciples preached that this Jesus, the Son of God, is the Christ. The gospel to them was rather Jesus Christ, a person, than any word or message that Jesus had spoken. We cannot make too much of the person and power of Christ, in solving the problems of the great city. The preachers, in the generally accepted meaning of the term, will never evangelize our cities any more than our American missionaries are going to evangelize the heathen nations. We must get our folks to testify. Church services can be little more than a rally station for the workmen and the place for the new converts to make their confession of faith, and go out from to their work.

The experience of the Apostle Paul at Ephesus helps

us in the matter of method. "I shrank not from declaring unto you anything that was profitable, the whole counsel of God, teaching you publicly and from house to house, testifying both to Jews and Greeks repentance towards God and faith towards our Lord Jesus." He spoke in the open, as well as in the halls and in the synagogues. I believe with all my heart in vacation schools, industrial work, swimming pools, gymnasiums, game and reading rooms and all things usually found in our institutional work; but these are simply means to an end and not at all to be mistaken for the great essentials.

Organizing the converts into groups for study, mutual development, testimony and confession was the common practice in the New Testament times. Paul called these groups, made up of baptized believers churches. In these groups, men forgot whether they were Jews or Greeks, bond or free. Each of these groups formed a new unit in the spreading of the kingdom. In this way, individuals could combine their efforts and gifts, both spiritual and material.

"And now do we hear every man in our own language wherein we were born." This, to my mind, is both prophecy and command. This is surely needed in our American cities at this time. The great number of foreigners now found in our cities, fresh from their homelands, makes it necessary that the gospel be given to them in their mother tongue. Usually it is best for one of their own tongue to preach the gospel to them.

Another important factor as to method is the hearty co-operation on the part of individuals and by these groups called churches. There is certainly plenty of New Testament example for this. In considering methods from the standpoint of the book of Acts, three questions arise: What great essential is omitted? Where have the book-of-Acts methods been tried and failed? Who ever did try it to its full measure?

5. The problems of the city now confronting our

churches seem to provide us with something new under the sun. We face new conditions in our homeland. A few years ago some select men of God felt the importance of foreign missions and proceeded to place upon the heart of the students in our colleges and seminaries the conditions then existing among the heathen. As a result, men and women, having their attention called to the conditions, straightway prepared themselves for the task of giving the gospel to the ends of the earth. The very flower of our land responded and is responding to the call of our God, "Go ye, make disciples of all nations." Our people generally are ignorant of the conditions now existing in our great American cities. We must direct the attention of our college and university men to the needs of the city. I expect to see the day when men will feel the call as distinctly to the city as anyone ever felt it for China or India. I am sure men and women will be convinced of the call when they know the facts. Volunteer bands should be organized in all our schools to make special study of the peculiar and unique conditions confronting us in the American cities. God waited long before revealing to us the power of the Niagara or Keokuk dam and scores of other streams recently harnessed for service. He will reveal new sources of power, never as yet dreamed of, for the conquest of the city. One element of power yet to be realized is the thousands of trained specialists who will face the city with faith in God and in God's Book, each one correctly estimating the value of his brother's soul.

BOOK REVIEWS

I. THEOLOGY AND APOLOGETICS.

The Christian Faith; A System of Dogmatics. By Theodore Haering. Translated from the second German edition, 1912, by John Dickie and George Ferries. Two volumes. George H. Doran Company, New York. Pp. 952. \$6.00 net.

To all who are not content religiously to live on their feelings alone, and to all moderns who are unable to live in the intellectual fogs and mists created by a false theological method these volumes will bring an inspiring message on the greatest of themes.

The first 314 pages deal with the fundamental questions of Apologetics. The approach to the subject is modern in the best sense of the word. That is, it recognizes the problems and seeks to meet the objections to Christianity raised by recent non-Christian thought.

As preliminary to the apologetic task the author defines the nature of religion in general, and then defines the Christian religion in its essential characteristics. In all religions there are four elements: 1. Belief in supernatural power or powers; 2. A sense of need; 3. Worship and trust; 4. Assurance on the part of the worshipper that his God or gods have revealed themselves. Communion and fellowship with God are primary elements. Psychologically religion includes not only the feeling but also the intellect and the will. In one sense feeling is primary since the religious act begins with a feeling of dependence and ends with the feeling of blessedness. But the cognitive and volitional elements also run through the entire process.

The chief marks of the Christian religion are the following: It is monotheistic, ethical, and redemptive. Christianity cannot be separated from its Founder. All enduring interpretations of Christianity must make consistent connection with the New Testament. Development on right lines in accordance with New Testament beginnings is right and proper, and indeed necessary. Every age presents new difficulties for faith and the Christian faith must be presented to meet each new situation.

The Kingdom of God is a leading conception of Christ's religion. To save the lost and to establish the Kingdom are essentially one and the same task. Jesus bears an incomparable relation to man as the revelation of God. No other founder of any religion bears any such relation to his religion.

Christianity requires proof. It is in this section that we find some of the most interesting discussions of the entire treatise. The author holds that as Christians we have real knowledge. Faith and knowledge are not to be regarded as antitheses or opposed to each other. Faith indeed gives rise to knowledge. Modern investigators in this realm have depended too exclusively upon the historical-psychological method. They have sought to state exhaustively the meaning of religion merely by means of study of consciousness, and by tracing the course of the history of religions. But this method never can get beyond or behind the phenomena of religion, its psychic factors. It cannot rise to the realm of causes.

The author discriminates scientific from religious knowledge. Scientific knowledge deals with the principle of causation and explains by means of it. Religion moves in the realm of persons. The "assent compelling" knowledge based on direct observation of objects in nature is not available in religion. Indeed such knowledge would be an injury not a help to religion. But religious knowledge is none the less real knowledge.

The old forms of the theistic proof do not really prove in the full sense. Indeed Christian and religious certainty does not come in this way. Its method is different. Christian knowledge arises through the revelation of God in Christ. That revelation is, as to its content, spiritual life, which finds utterance in clear thought. As to form it is supernatural, the mystery of God revealed. In value it is a genuine authority. But this authority is not legal.

The centre of the revelation and the crucial point in our experience is the personality of Jesus Christ the revealer of God. We know God through Jesus and only through Him. Jesus is the ground of our faith. Without him religious certainty is impossible, through the revelation of God in Christ man comes into real communion and fellowship with God, He is redeemed.

In his conception of the revelation of God in Christ, of the supreme place of Jesus in the Christian life and experience as the redeemer and revealer of God we find Haering's fundamental position. From this starting point he works out his doctrine of Scripture which is a suggestive discussion of the evangelical conception of Scripture. From this central point of view he works out his doctrine of God the Father who is personal, gracious and self-revealing, actuated in all things by holy love. The whole system indeed turns on the knowledge we obtain through the revelation of God in Christ. That revelation is indeed objective but in deepest harmony with our inmost spiritual life and promotive in the highest degree of spiritual freedom and fellowship with God. Dogmatics is not limited merely to a study of the psychology of Christian experience but it derives its sense of reality and vital power through the inner experience of God as revealed in Christ. In one crucial point, that regarding the pre-existence of Christ, the author sums up for those who accept the pre-existence idea by saying that in Christ they see the bestowal of God's love "only in the sense of ideal pre-existence, not only on Him as the correlative in the world's history of the eternal love of God, but also, apart from His earthly existence, as the love of the Father to the Son in the mystery of the eternal life of God, and therefore, as no other word is available for us, in a state of real pre-existence," (p. 704).

Of course one finds in a work so extensive as this, points of view which one may not accept. But it is a rare thing to find a theology so loyal to Jesus Christ and the Gospel combined with so fine an insight and so adequate grasp upon modern issues and controversies. Professor Haering's great work is a very clear and definite refutation of the statement, sometimes made, that no great constructive thinking is being done in the realm of theology. Professor Haering moves with a firm tread in all departments of his subject. It is a book which every thoughtful pastor who is willing to labor a little with long, though not obscure, sentences, should possess. It is a discussion which all scholars will reckon with in their researches in theology.

E. Y. MULLINS.

Christianity and Sin. By Robert Mackintosh. Charles Scribner's Sons, 1914. Pp. 231. 75c net.

The author of this volume had a difficult undertaking. It is not easy to compress a discussion of the whole subject of sin within the limits presented for this series of handbooks. The result is that at times the treatment is inadequate to a satisfactory presentation of the subject. In order to cover the field at all it was necessary that at many points the subject should be barely touched. Despite these limitations, however, we have here a very valuable discussion of the doctrine of sin. There are twelve chapters in the historical section, which begins with preprophetic ideas of sin in Israel and ends with evolutionary science in relation to sin. In the constructive section there are six chapters, dealing with sin and the moral consciousness, sin as original, differentiations as to sin, forgiveness, conquest of sin, and the ultimate penalty of sin. I can only present a few of the salient points of the discussion here.

We pass over the section dealing with the Old Testament. Jesus had no consciousness of sin. He was not a "Pauline hamartiologist." His consciousness did not move back and forth between the poles of sin and grace. Yet he believes in and teaches universal sinfulness. Jesus calls the sinful to repentance. Paul emphasizes judgment.

The author has a very interesting and discriminating study of Paul. At certain points he exhibits remarkable appreciation and insight in dealing with Paul's doctrine of sin. But he is not equally happy in his interpretation of Paul's doctrine of the law. He groups the following conclusions as to Paul's doctrine of the law: 1. Those who sin without law perish without law. 2. Where there is no law there is no transgression. 3. Sin is not imputed when there is no law. 4. The law entered that the offense might abound. 5. Sin became exceedingly sinful. Then the author adds "These are three views, not one." It seems to me the last remark is not well considered, especially when we keep in mind the intellectual greatness of the Apostle Paul. Two facts help us to grasp Paul's view and to perceive the consistency of the above statements. The first is that his mind con-

stantly swings from Jew to Gentile in his discussion in the early chapters of Romans. The second is that he uses the word "law" usually with reference to the Mosaic law, but also sometimes with reference to the same law regarded as written in the natural consciences of men who were "without law" in the Jewish sense.

These considerations held in mind while reading the passages in question will, I think, remove the apparent inconsistencies.

The author's view as to evolution and sin denies that evolution solves the problem of sin. It only sets forth a biological process. Sin is sin against God. To make Darwinism supreme is to treat man as if he were indeed a beast.

The constructive section of this volume, from chapter thirteen to chapter eighteen, is fresh, vigorous and illuminating. The author repudiates naturalism and determinism in the sphere of ethics and religion. He gives wholesome warning against the speculative method in dealing with sin which ignores the very real and vital aspects of its manifestation in the individual life and in society. He reviews traditional theories of sin and criticises them. He makes sin and responsibility very real. Personality in God and man supplies the key to explain the significance of sin. In the final chapter on *The Ultimate Penalty of Sin* he cautions against the easy going optimism which ignores the tragic outcome of a life confirmed in sin. The above is a very brief characterization of a discussion which is unusually wholesome, stimulating and suggestive.

E. Y. MULLINS.

Paul and the Revolt Against Him. By William Cleaver Wilkinson. The Griffith and Rowland Press, Philadelphia, 1914. Pp. 258.

Dr. Wilkinson still believes that Paul and his writings are worth while. The revolt against him is superficial and fails to grasp both Paul's relation to Christ and his Gospel and the relation of Paul's teaching to Christian experience.

This review cannot be exhaustive. I can present only a few salient features of the very able discussion. Dr. Wilkinson's analysis in chapter I of Paul the Man is remarkably comprehensive. There are no less than fifteen sub-divisions, Paul as thinker,

ethicist, gentleman, theologian, poet, and in many other aspects of his rich and complex character, is presented to us.

Paul's master thought was the lordship of Jesus Christ. To secure obedience to Christ was the supreme aim of Paul's preaching. This is the key to his character and career, the central thought of his Gospel.

Paul's claim was that Jesus gave him his message directly, and that message relates to the glorified Christ. Thus Paul supplements the records in the Gospels of the earthly Jesus. Dr. Wilkinson abundantly proves Paul's claim to this direct revelation.

Paul's conversion and its relation to his Gospel and to Christ's Gospel, are discussed with much clearness and vigor. Dr. Wilkinson holds, and argues with great force to show, that Paul was the mouth-piece of the ascended Christ, and his conversion was the result of Christ's direct action upon Saul of Tarsus fitting him to complete the revelation Christ brought to men. There is no question, therefore, of the authority of Christ versus the authority of Paul. It is rather the authority of Christ all the way.

The fact of Paul cannot be gainsaid. Paul is a present as well as a past fact. All efforts to minimize or discredit Paul, who has really made Christianity a world force, have failed. And Paul's personal love for Jesus, and his loyalty to Jesus, is the key to Paul's career. On pages 117 to 124 Dr. Wilkinson gives an unusually strong and convincing summary of his argument.

Dr. Wilkinson holds that "the whole case for supernatural Christianity—that is, for Christianity, as I hold—hinges ultimately on Paul" (p. 143). Dr. Wilkinson's general method in this discussion is to regard Paul as an effect and then to seek the cause. Paul's conversion is the primary fact to be accounted for. But Paul's life and work and his present influence in the world must be included. An argument, built on these lines, could scarcely be stronger than that which Dr. Wilkinson has given us. The reader is borne along with the tide of the author's reasoning and feeling. He is conscious all the time that he is following a man of deep conviction and profound personal experience of the

things about which he writes. The style is remarkably clear. Dr. Wilkinson could not write an obscure sentence if he were to try. His analysis is always clear. Sometimes perhaps it is needlessly extended. It is a joy to follow a man who thinks so strongly and reasons so clearly.

The sympathetic reviewer naturally does not care to criticize an argument, such as this, from a point of view foreign to the purpose of the author. Yet one inevitably raises the question whether it would not have strengthened the conclusions of the book had the author shown, as he might easily have shown, that the latest criticism of the Gospels contradicts the conception of the "merely human" Christ of earlier criticism, and gives us rather a Christ of Pauline type. He might have shown that current philosophic thought, as an intellectual and rationalizing procedure simply, tends more and more to identify Paul's explanation of the spiritual life with that of Jesus and of Christian experience generally. This is not to assert that current philosophic thought accepts Paul's view of the person of Jesus. But it is a great gain when thinkers discover that at one central and vital point there is no contradiction but harmony between Paul and Jesus. They will go farther as they explore the subject more fully. Paul's teaching is tremendously reinforced also by Christian experience. This is not to make Paul secondary and Christian experience primary. It is simply to indicate their agreement. But, as I have remarked, Dr. Wilkinson did not include these aspects of the subject in his general plan and it is only fair to judge his book from the point of view of the author himself.

The next to the last chapter is on the University of Chicago and its relation to evangelical Christianity and the Baptist denomination. Dr. Wilkinson gives a sketch of his connection with the movement to found the University and then proceeds to criticize the institution in several particulars. There are many matters discussed in this chapter on which this reviewer has no personal knowledge. I wish, without pronouncing upon the particular questions of fact raised by these criticisms, to record my growing conviction that the modern university need not, in order to fulfill its mission, be neutral on the questions of the lordship of

Christ and the Kingdom of God. These are postulates of modern civilization which ought not to be ignored in the conduct of our higher institutions of learning if they claim in any sense to be Christian. Of course there must be freedom of research. But within these limits the greatest service can be rendered to mankind by our great schools. We cannot impose creeds and dogmas on our university professors in all the many departments of learning, such as science and history and philosophy and economics. But the principle of freedom does not mean the right of anybody to teach anything anywhere at any time. It only means teaching shall be on a voluntary basis and that teaching shall be untrammeled. Christian schools may work within the limits of Christian ideals.

The closing chapter of the book gives a section of Dr. Wilkinson's poem "The Epic of Paul," which worthily rounds out his argument and will no doubt whet the appetite of many readers for the complete poem.

E. Y. MULLINS.

Jesus in the Nineteenth Century and After. By Heinrich Weinel, D.D., Professor of Theology in the University of Jena, and Alban G. Widgery, M.A., Formerly Burney Prizeman and Burney Student, Cambridge, and Student at the Universities of Jena and Paris. Edinburgh, T. and T. Clark, 1914. [Charles Scribner's Sons, New York]. x+458 pp.

No one has been more aggressive and more influential in recent critical study of Jesus than Weinel. His work, in its latest revision, is the basis of the present volume. This is not, however, a translation but a thought rendering and an adaptation. It has, furthermore, certain additions that render it even more comprehensive than its original as a history of critical thought with reference to Jesus for the last century. The work is a remarkable survey of the literature in this field. Jesus is reviewed in the light of discussions of Him from the standpoint of Scientific Research, Liberal Idealism, the Social Question, Civilization and Culture, Philosophy. The survey of the literature includes all sorts and all classes, where He is treated directly and indirectly. It has already been intimated that Mr. Widgery has presented

his Master with independence and freedom. The work does not, in its style or arrangement, show itself as a translation, at all. While it "is predominantly historical" the work at the same time is intended to, and does, "reveal that a definite attitude towards the religious and social questions of our time is here advocated." That attitude is, in contrast with what the author calls "mysticism, orthodox and unorthodox," to be characterized as that of an intellectual appraisement of Jesus in a system in which "the personal and the historical are regarded as fundamental in reality and vital in Religion." On this appraisement Jesus is "central for religion," not because of reflection but in essential fact. The author hopes that his "pages may help, however little, so to present Jesus as to inspire men with loyalty towards himself." I think they will have that effect, but by the readers' going quite beyond the author's own ideal of Jesus. For, while there is an exaltation of Him all the way through, the author is consistently "against the assumption that in Christianity a divine Reality became incarnate and was the founder of a religion," for he thinks of that, "This assumption absolutely contradicts the evolution of the early Christian conception of Jesus as revealed in our record," which records are held to make "evident an increasing deification of Jesus." Jesus is the supreme human expression of life and reality and is both an historical and an abiding personality and so a present source of spiritual life through 'new birth.' But always it is Jesus, never Christ Jesus, never the incarnation of Deity. The work belongs to that group that is so assiduously assailing the deity of the Christ in the interest of a supreme humanity in Jesus; and it is among the most subtle of such works.

W. O. CARVER.

Can We Still Be Christians? By Rudolph Eucken, Professor of Philosophy in the University of Jena, Nobel Prizeman, 1908, Author of "The Meaning and Value of Life," "Life's Basis and Life's Ideal," etc. Translated by Lucy Judge Gibson, Classical and Oriental Triposes, Cambridge, New York, 1914. The Macmillan Company. ix+218 pp. \$1.25.

Among theological thinkers, perhaps nothing was more desired than a definite declaration of Eucken's attitude toward Jesus.

His foremost position in philosophy in the present day and his enthusiasm for essential and infinite life as the basis and body of philosophical construction have caused him to be accepted as a sort of deliverer from the current confusion wherein no recognized voice in philosophy was speaking any clear note of unmistakable support for the Christian system. True, there was not much abroad in the world that was in very great danger of being mistaken for a philosophy. Men are ever philosophers, however, Christian men most of all. But a system was lacking and the need was increasingly felt. Eucken was approaching a system, and it looked to be compatible with, aye, to provide a sound basis for, the Christian essentials. But it was desired that the Philosopher himself would state the relation of his principles to the faith of Christianity.

The statement is at hand. It is in some respects very gratifying. It is in at least two respects disappointing. It is not sufficiently definite for guidance and support. And it seems to lead in the direction of an independence of Christ in the ultimate facts of our life and redemption that cannot be overcome in the recognition of that dependence in the nearer and more immediate aspects of life and salvation. I say it *seems to lead* in this direction. The great weakness of the work is its failure to arrive at any definite solution of a way for Christianity out of what Eucken thinks is a really critical situation. It is true that in the last lines of the book he recalls the question of the title to say: "Our answer is that we not only can but must be Christians,—only, however, on the one condition that Christianity be recognized as a progressive historic movement still in the making, that it be shaken free from the numbing influence of ecclesiasticism and placed upon a broader foundation." What this broader foundation is we are not told. We have been warned already in the preface that "the time is not yet ripe" for "more detailed treatment and more definite suggestions as regards the distinctively religious problems." The last word of the book then challenges: "Thus here lies the task of our time and the hope of the future." But one has still the feeling that the author has failed even to fulfill the promise of the *preface* and show us "the main direction of our quest."

What he has done, and done marvelously well, is "to sketch the outlines of a religious thought-world." Nowhere will one find more emphatically stated the main features of essential Christianity; the dangerous elements of a powerful attack on Christianity just now aggressive and extensive; and the absolute futility of the effort to advance civilization without Divine support in renewal and the supply of the energy of spiritual life.

Nothing more suggestive and stimulating for current theological thinking can be found than this book, and the careful reader will be able in the study of this to detect the weaknesses of Eucken from the Christian standpoint, in his initial attitude, in certain processes of thought and in the timidity with which he fails to follow the lead of some of his deepest-lying principles. He is unfortunate in thinking of organized Christianity only in terms of great ecclesiastical systems against which he rightly turns away in despair, but turns to nothing yet in sight.

W. O. CARVER.

The Problem of Human Life As Viewed by the Great Thinkers from Plato to the Present Time. By Rudolph Eucken, Professor of Philosophy in the University of Jena, Awarded the Nobel Prize for Literature in 1908. Translated from the German by Williston S. Hough and W. R. Boyce Gibson. Revised and Enlarged Edition. New York, Charles Scribner's Sons, 1914. xxv+614 pp. \$2.00 net.

There is no need to review this important work at length. It is too well known to make that even appropriate. It is quite sufficient to call attention to the new edition which includes a brief chapter on "The American View of Life" and "Appendices" including the material added to German editions since the seventh, from which the translation was originally made. The translation of the recent material has been made by Dr. Archibald Alexander. Thus we have in English this historical and critical study of the idea of life by a foremost thinker of our generation, brought down to the moment.

The section on America is brief but suggestive. It shows insight and appreciation. The price of the book is very moderate.

W. O. CARVER.

Vital Problems of Religion. By the Rev. J. R. Cohu, Rector of Aston Clinton, etc., etc., with an Introduction by The Right Rev. The Lord Bishop of S. Asaph. Edinburgh, T. and T. Clark, 1914; New York: Charles Scribner's Sons. xiv+289 pp. \$1.50.

From the standpoint of a *monistic personal idealism* the author has undertaken to set out in this volume the doctrines which a vital Christianity embraces in this period of "transition." Like so many others of the moment, he exaggerates the contrasts in faith and knowledge between the present and former generations. This is an easy error of those who have been dazzled by the glamour of modern thought and thrilled with the life of a progressive age.

The author has an originality of approach and style that if a little difficult at first soon become both clear and attractive. He deals with such problems as Evolution, Evil, "Religion and Science," Personality, Freedom of the Will, Conscience and "Religion and Theology." The final chapter brings to a climax the whole discussion in an effort to relate the doctrine of the Trinity to the God of Philosophy. He recognizes the limitations of philosophy in the sphere of religion: "Say what you will, philosophy has no religious creed worthy of the name. A creed strikes direct at the heart and will; philosophy leaves the heart cold and inspires no one to activity of character or life," which is true of some works on philosophy, but is an exaggeration as to philosophy. Nevertheless the author does undertake to "hint at the religious principles for which idealist philosophy stands" and the hints include the essentials of the ecumenical theology stated in terms of philosophy.

The weakness of the work is its defective sense of sin and inadequate treatment of "the Fall," where it follows the usual error of attributing to the Bible much of Milton's view of this significant experience. The excellencies are many.

W. O. CARVER.

II.—RELIGION AND MISSIONS.

Baptist Home Missions: A Manual for Mission Study Classes, Replete with Information for the General Reader. By Victor I. Masters, D.D., Atlanta. The Publicity Department of the Home Mission Board of the Southern Baptist Convention, 1914. 25 cents.

Dr. Masters has gathered here a vast amount of information, and has put it in a very readable style. The divisions of the subjects are presented in a way to attract attention and aid the memory. There is first a chapter on Organization and Growth, which gives the proper historical background; and this is followed by one on Coöperation in Home Missions, which compares the Board's work in one of its most important aspects to that of "the helper engine" which enables the regular engine of the train to ascend the heavy grade. Then follow discussions of the several great departments of the work—mountain school, evangelism, enlistment, church building, Negro work, the immigrant, Cuba and Canal Zone, Indian Missions. In all those directions the Board is putting forth an increasing volume of energy.

It is all told in Dr. Masters' animated way; and each chapter is followed by a list of questions. This specially fits the book for the study of classes. This is a good piece of work and will greatly aid in spreading throughout the rank and file of the denomination information concerning its great work.

C. S. GARDNER.

Spiritual Conquest Along the Rockies. By Rev. William Nicolls Sloan, Ph.D., Author of "Social Regeneration." Hodder and Stoughton, New York, George H. Doran Company, 1913. 150 pp. \$1.75 net.

From the position of a participant in the "spiritual conquest" of the West the author has given here an historical, practical and theoretical discussion of the situation, opportunities and method of procedure in this work. The material development of the West and the physical features receive a good measure of attention.

The author takes occasion to discuss various questions of social and ecclesiastical policy. His accounts of "The First Call of the West, or the Lure of Gold," and "The Second Call of the

West, or the Lure of the Farm," are illuminating as well as highly interesting.

The chapter on "Heroism in Home Missions" suggests some matters of great importance for consideration. The suggestion that the seminaries train and inspire men especially for this work as they do for foreign missions is eminently pertinent. But the trouble is with the home mission societies and their ideals, not with the seminaries, which can do little to remedy the matter under present ideals of the boards.

In discussing the question: "Are Western Towns Over-churched?" the author calls attention to some facts and features too commonly unknown and overlooked by those who theorize so emphatically on this subject.

The chapter on the Indian is one of the most encouraging discussions of that subject and falls in with a general return to better ideas concerning the future of "the Red Man."

Intimate glimpses of the life and experiences of the missionaries in the West are given. The work is one of interest to readers and profit to the work of the Kingdom.

W. O. CARVER.

South America; Observations and Impressions. By James Bryce, author of "The Holy Roman Empire," "The American Commonwealth," etc. With Maps. New Edition. Corrected and Revised. New York, The Macmillan Company, 1914. xiv+612 pp. \$2.50 net.

Upon its appearance two years ago this work at once took rank as a work of first importance, most of all because of the just reputation of its distinguished author, because also of its comprehensive and thoughtful character in a field not too well supplied with competent discussions.

The author's trained mind enabled him to plan his four months' journey and study in South America with a view to the most vital investigation and observations, while his world-wide reputation at once placed at his command all the men and facilities that could promote the purposes of his travel study. He set about learning at first hand "the aspects of nature," the characteristics of the inhabitants, "the economic resources of the several countries," the commercial and industrial prospects,

relics of prehistoric civilization, the Indian population, the political conditions and outlook.

With modest caution Mr. Bryce has avoided dogmatic declarations and has allowed the danger of overmuch weight likely to attach to his words to make him even more conservative than the reader would sometimes wish. In the matter of the mixed races and mixing of races one cannot avoid the feeling that the author is to some extent interpreting his facts through preconceived theories, and that his observations, especially in Brazil, were not entirely accurate.

The call for a new edition was quite to be expected and the work will long remain an authority on such phases as it deals with concerning the seven republics comprehended in the discussions.

W. O. CARVER.

India, Maylasia, and the Philippines, A Practical Study in Missions.
By W. F. Oldham. New York: Eaton and Mains; Cincinnati: Jennings and Graham, 1914. viii+299 pp. \$1.00 net.

This book is "The Nathan Graves Foundation Lectures" delivered before Syracuse University, 1913, with the addition of a chapter on "Mass Movements in India." The descriptive subtitle is that which really defines the aim of the book. It is a practical discussion of the right of Christian Missions and of the problems of method imposed by the success of the work in the rapidly changing conditions of our day. India, Maylasia and the Philippines are used for purposes of illustration mainly. The book lacks unity except on the plane of practical discussion. The author is a recognized missionary statesman and his work is a good one for study by all who want to know what to think and do in the hour of urgent opportunity for the Gospel.

Encyclopoedia of Religion and Ethics. Edited by James Hastings; with the assistance of John A. Selbie, M.A., D.D., and Louis H. Gray, M.A., Ph.D. Volume VI, Fiction-Hyksos. New York; Charles Scribner's Sons; Edinburgh: T. and T. Clark, 1914. xviii+890 pp. \$7.00 a volume.

Thus this monumental work proceeds. As usual the list of

authors includes some of the most famous names in religious scholarship in different countries.

Among the articles this volume has such major topics as, "Fiction," "Fire and Fire-gods," Forgiveness," "Free-thought" with very limited treatment, "Friends, Society of," "Gifts," "Gnosticism," "God," with sixteen writers, "Gospels," "Grace," "Graeco-Egyptian Religions," "Greek Religion," "Health and Gods of Healing," "Hegel," "Heredity," "Heresy," "Hero and Hero-gods," "Hinduism," "Holiness," "Hospitality," "Humanism," with very limited treatment, "Human Sacrifice." On the whole, proportion in treatment is better preserved in this than in some of the earlier volumes.

The Catholic Encyclopedia; An International Work of Reference on the Constitution, Doctrine, Discipline, and History of the Catholic Church. Fifteen Volumes and Index. Vol. XV. Index.

With this volume an extensive undertaking is brought to worthy completion. First of all 86 pp. are occupied with articles on topics overlooked in the course of the work or subjects the occasions for dealing with which have arisen since the preparation of the appropriate volume in each case. While this is somewhat awkward it is far better than to have omitted these articles wholly. A few of these additions are of decided importance and value.

The Index itself is well planned and arranged and is elaborately complete. Of especial note, also, is an extensive set of references for "Courses of Reading" within the Encyclopedia. The extent of this will be indicated by the fact that some 60 pp., double column, are thus occupied.

Editors and publishers are to be congratulated on the successful issue of a great enterprise.

Silver Chimes in Syria. Glimpses of a Missionary's Experiences.
By W. S. Nelson, D.D., author of "Habeeb the Beloved." Philadelphia,
1914, The Westminster Press. 174 pp. 13 photo illustrations. 75 cents.

Narratives of life and experience in missionary service in Syria that are interesting and instructive. This book is not equal, however, to the very fascinating "Habeeb."

Omar or Christ. By N. B. Ripley. New York, Eaton and Mains; Cincinnati, Jennings and Graham. 20 pp., decorated. 25 cents.

A well wrought dramatic little poem setting the triumph of the Christian hope of immortality over against the skepticism of some lines of the Rubaiyat.

III.—PRACTICAL CHRISTIANITY.

1. PASTORAL RELATIONS AND CHURCH WORK.

Recruits for World Conquests. By Lee R. Scarborough, Professor of Evangelism in Southwestern Baptist Theological Seminary. Fleming H. Revell Co., New York, 1914. 124 pp. 75 cents net.

This book rings with "The Militant Texas Spirit" as well as with the clarion note of prophetism and primitive Christianity. It is a question if, for a book, it is not too largely clamant and hortatory. What is apropos and praiseworthy on the platform or in the pulpit may be out of place or below the standard in a book. But the avowed purpose—to awaken in Christian workers at large a sense of the scarcity of effectual workers, in both home and foreign fields—goes far to explain, if not to justify, the form of the book. It is clearly "wrought out of the author's heart-blood," as he says, and sent out with the prayer of his soul that through it God may help some doubting heart as to duty in life's steps, call out into service some whom God has called, call back some fleeing Jonahs riding rough seas toward Tarshish, prepare for better service some whose limping lives need enlargement, and set on fire some good ministers of Jesus with a hotter zeal for lost men, a holier love for Christ and a more empowered service for His crowning." Toward such results it is bound to work effectively. It would do every minister, every Christian in the land, good to read with open mind and heart the chapters on "Calling Out the Called," "Our Answer to the Call," "Preparation for Service," and "The Mastery of the Main Thing." "The Divine Call," he insists, "is a spiritual necessity to successful work in the Kingdom of Grace." Not only were prophets, apostles, preachers and evangelists of the Bible divinely called, but the preacher or leader of today needs a kindred call. "Nothing can fill the place of a divine inner-call."

But he maintains with emphasis and effectiveness that there is a human side to a divine call. "God calls and man calls out." He cites a pastor who seven years ago was fired to preach and exhort and pray over *calling out the called*. Since then his church has ordained five men who are now effective ministers of the Word. In colleges and churches where he himself during a decade has tried to call out the God-called more than four hundred and fifty have publicly surrendered to do God's will, to preach or do mission work.

He quotes John R. Mott as to the part the minister should have in this recruiting business: "There is one key to the supply of students to the ministry and that is the ministry itself"; and also the President of the Pastor's College, London, as saying that "Spurgeon touched in 40 years 740 preachers and they baptized into Baptist churches in that time 265,000 saved."

As to preparation for service he says: "Haphazard work will no longer do." "This is the day of the specialist." "Every argument for trained men in any other line receives double emphasis when it comes to the work of Christ because of the eternities and spiritual realities that are involved."

"A literary education," he argues, "is necessary to the best service in any field of work today." Professional men, before they take their technical studies, ought to complete a college course; and this is especially true of the preacher or the missionary. "Besides you need to be trained in the high art of winning souls, in the methods of New Testament Evangelism, how to make and deliver sermons, how to run down to the last juicy root the spiritual thoughts God has stored away in Greek and Hebrew and to bring up from the sub-soil of God's revelation the riches of his grace and give them out to the calling world in plain and pungent English."

These quotations will give the reader a better idea of the spirit and method of the book than any attempt of the reviewer at a critical analysis or a more detailed appreciation.

GEO. B. EAGER.

The Kingdom and the Farm. By Harlan L. Freeman. Fleming H. Revell Co., New York, 1914. 121 pp. 75 cents net.

It is significant that this book hails from the South. It is one of the many signs that the South is waking up to investigation and discussion concerning the Kingdom of God and the country church. The book was born out of personal observation and experience in contact with the field of the rural church in states east of the Mississippi and south of the Potomac. The author's interest in the subject avowedly dates back to the time when he was a boy on the farm and an attendant of the village church. He is now Professor of Theology in a seminary at Westminster, Md., but he is also a practical Christian man and master of a scientific and practical method.

He acknowledges indebtedness to others for statistics and other information of great value to him, but declares and shows that the lines of action proposed are the outgrowth of his own observation, experience and convictions. Though he modestly disavows any thought of saying anything startlingly new or fine on the problem, or of proposing any specific, finely wrought scheme of solution, he has given us a book that is bound to prove suggestive, stimulating and helpful to the workers of the Kingdom who are out on the firing line, wherever the problems of the Kingdom and the Farm are serious and acute, especially in the vast agricultural regions of the South.

We are reminded that once "pastoring" and preaching to farmers was thought to be proper work for those that could not hoe corn or pick cotton, or who made what preparation they could for "expounding the Word" while plowing, tending the crop or taking the stock to water, or, as some one has put it, "for broken down candidates who had failed to qualify for a city pulpit." Now we are coming to see that our "best and brightest" are none too good for this basal but difficult work. The author shares the conviction so well expressed by President Roosevelt in his epoch-making utterance and action on the subject: "The strengthening of the country life is the strengthening of the whole nation." He vigorously supplements this with the declaration that "the highest interests of the country church

and the country-side are identical and inseparable," and, in the wise furtherance of this conviction, submits a carefully thought-out program of practical procedure. His convictions and suggestions show vision, grasp, sanity and sociological perspective, in short a really scientific study of problems in which are bound up the welfare of the community and the commonwealth.

Apropos of the broad movement represented by a virile and growing literature on Rural Problems and "The Southern Sociological Congress," it has been fitly pointed out that the movement for rural betterment in the South has developed under the direction of religious leaders, and that for special reasons it is practicable to keep it in more vital and helpful relation to organized Christianity than in other sects. To this end, as this book urges, we should begin now in dead earnest to show a clear perception of the social meaning of Christianity, on the one hand, and a broad appreciation of the value of a scientific study of social problems and a faithful application of Christian principles to their solution on the other hand.

GEO. B. EAGER.

The New Baptist Praise Book, or Hymns of the Centuries. Edited by Benjamin Shepard and Rev. William M. Lawrence, D.D., Philadelphia, American Baptist Publication Society, 1914. xl+436 pp. Cloth 75 cents, net; Morocco, 90 cents; delivery extra.

Among the vast and confusing number of hymn books it is good to find here one that will at once stand off in a small and select class. Upon examination it will then be found to be unsurpassed in the exclusive class. The arrangement is superior to that of any other book known to the reviewer. The selection of hymns is nearly ideal. The indices, of First Lines, Tunes, Authors, Composers, and subjects are in analysis and arrangement remarkably complete and instructive. There are 480 hymns and chants. As a rule unless more than four stanzas are printed all the words are printed in the staff, a very great advantage.

"Aids to Worship" includes forms for a simple ritual. An appendix of 60 pages, with subject index, gives "Scripture Selections for use in the Responsive Service," arranged by Rev. Frank

S. Hunnewell and Benjamin Shepard, and published by The A. S. Barnes Company in 1911.—

This book deserves the widest use, and such use will give a dignity and devotion to worship much needed today.

Hymns of the Early Church. By J. Brownlie, D.D. Morgan and Scott, Ltd. 202 pp. 2s. 6d. net.

Since Dr. Neale drew on Greek and Latin sources, they have been untapped for many years. Now they flow afresh, and the translator has been prompted to add some original hymns. Thus the devotions of all ages mingle, and kindle praise in fresh hearts.

2. SERMONS AND DEVOTIONAL WORKS.

"The Prodigal and Others." A Series on Ruin and Redemption. By Len G. Broughton, D.D. Fleming H. Revell Co., New York. \$1.00 net.

This is an interesting volume of thirteen sermons by this famous American preacher, now pastor in London. The discourses are vital, bright, interesting and helpful. It makes a preacher feel like preaching once more on this exhaustless parable, and will prove helpful to all young people,—and older ones, too. Dr. Broughton does not hesitate to make his utterances striking and entertaining by the introduction of numerous appropriate and homely stories and illustrations. He reaches the heart. Some years ago the writer succeeded Dr. Broughton in the pastoral care of the Calvary Baptist Church in Roanoke, Va., and learned to appreciate, from the people of that city, the great spiritual power that he is, not only to his own church, but to the public generally. The wide circulation of such heartfelt gospel messages as are contained in this attractive volume, cannot but do people great good and honor the Author of this gem of the parables.

P. T. HALE.

Christianity and The Commonplace. By Len G. Broughton. G. H. Doran Company, New York. 1914.

Perhaps the best description of this volume of addresses by Dr. Broughton is that which is implied in the closing sentence of

the introduction: "It is my opinion that there are enough opportunities in connection with every man's field to make him great in the Kingdom of God if he will only look about him and work; and it is because of this that I have produced this volume."

Surely this is an inspiring view of life and it is inspiring chiefly because it is true. Dr. Broughton is always interesting and impressive in written or spoken discourse. These sermons are in his best vein. He discusses thirteen topics such as Jesus and the Commonplace, The Cup of Cold Water, The Child, Good Cheer, Temptation, The Commonplace in Prayer, etc. There are two elements in Dr. Broughton's preaching which among others account for his power. These are his appeals to the conscience and his human touch. He speaks with the utmost simplicity and earnestness. These sermons have all these qualities. They will make a wide appeal and stir many hearts to deeper consecration.

E. Y. MULLINS.

If God Be For Us. By the Reverend John A. Hutton, M.A. Hodder and Stoughton [George H. Doran Company] New York and London, 1914. 141 pp. \$1.00 net.

This is a noble study of the essential, comprehensive faith in God through Christ Jesus that lies at the heart of a brave, strong mind toward the perplexities, doubts and beliefs of our life, that springs in the centre of a firm, forceful struggle ever for the highest and best because it moves in the conviction that "our labor is not in vain in the Lord."

The form of the essay is an exposition of that marvelous climax and peroration of Paul at the end of the eighth chapter of Romans.

Truly, one thinks, the author has entered into the heart of the Apostle's attitude and given an interpretation that is at once an apologetic, an inspiration and a strong comfort in the midst of life. If we reproduce in ourselves, as we may under the leading of this book, the view of Christ, and his relation to God, to the world and to us, that inspired Paul "we arrive at a spirit-promontory from which we quietly review the world's worth" and take up afresh our task with a serious joy—joy that enters

somewhat into the offer of Jesus, " My peace give I unto you," and find the meaning of the Apostle's "peace of God that passeth all understanding."

W. O. CARVER.

Not Lawful to Utter, and Other Bible Readings. By Dan Crawford, F.R.G.S., Author of "Thinking Black." Hodder and Stoughton, New York. George H. Doran Company. 176 pp. \$1.00 net.

Whoever has once heard Dan Crawford or read his "Thinking Black" knows already that a book of Bible Readings from him is to be eagerly sought. Few men are so capable of putting personality on paper. And few have the prophet's anointing in our age in the marked degree found in Dan Crawford. So here is a book to delight in for originality of insight and expression; for arousing exposition and God-facing calls to the spirit.

There are eighteen of the studies, eight under the heading "Apostolic Christianity," six "Lord's Supper Reveries," and four "Mission Studies." A review of the same work published in England by Messrs. Morgan and Scott under the title "Thirsting After God" has come to me from Dr. W. T. Whitley, Preston, England, as follows: "When a man sets himself to 'Think Black' for the sake of the men he is approaching in God's name, how shall he keep his soul from being blackened? Mr. Crawford shows us, in six reveries at the Lord's table, and eight studies in apostolic Christianity. These are fresh, from one thrown back on God and His Word. Then he turns our quickened feelings into the practical channel, with four mission studies."

W. O. CARVER.

The Arithmetic of Friendship. By Amos R. Wells. Philadelphia. The Westminster Press. 1913. 61 pp. 35 cents.

The full title of this booklet is The Arithmetic of Friendship 1+1=4. This is justified by the declaration on the first page: "Friendship is the greatest thing that can enter any life, because nothing else can so broaden life, it doubles the value of a soul, to itself, to others, and to God. Thus it justifies my arithmetic 1+1=4." The author goes on to show how friends are made, by unselfishness, humility, human interest, courage. He shows the

limitations of friendship, and the folly of expecting perfection. He dwells helpfully on making allowances for one's friends, giving oneself to one's friends, and the rewards of friendship. The closing chapter is on The Friendship That Surpasses All. A beautiful, sane and valuable little book on a great subject.

E. Y. MULLINS.

Our Spiritual Skies. By Charles Coke Woods. New York: Eaton and Mains; Cincinnati: Jennings and Graham. 1914. 232 pp. \$1.00 net.

This is a series of very helpful essays. The author is a Christian optimist. He seems to have known by experience something of the disappointments and discouragements incident to this life, but through faith he has "endured as seeing Him who is invisible," and has come out a victor over circumstances.

He recognizes the fact of life's reverses and proceeds to show to the struggler how it is possible for him to overcome. He compares the Christian view of life with what he considers the three other most common views; namely, the materialistic view, the fatalistic view, and the agnostic view. His chapter on the "Master of the Shadows" is especially helpful to one who has had sorrows and disappointments. He draws an analogy between the spiritual and the material world showing the value of the shadows, pointing out how they may be used for our spiritual development.

In the chapter on the "Scarecrows of Life" he brings out the thought that many of the fears of life from which we shrink "are like the scarecrows in the old-fashioned garden—they are only a bluff."

There is a spiritual note which, runs through the entire book. The style is clear and simple. I take pleasure in commending the book, especially to any who may be tempted by discouragements or whose life may be clouded by shadows.

G. W. T.

The Weaving of Glory. Sunday Evening Addresses from a City Pulpit. By the Rev. G. H. Morrison, D.D., Wellington Church, Glasgow. Hodder and Stoughton [George H. Doran Company], New York and London, 1914. \$1.35 net.

The title of this volume does not seem to me to be happily chosen; but it would be hard to find a series of sermons which in thought, style, spirituality are superior to them. It is not every volume of good sermons that I should recommend pastors to purchase. But this is one which no person, minister or layman, who desires a book of high class devotional reading would make a mistake in putting in his library. Ministers will find these sermons very fresh and suggestive, suitable to feed their spiritual lives and also stimulate their homiletical powers.

C. S. GARDNER.

Mosaics of Truth in Nature. By Etta Merrick Graves. Sherman, French and Co., Boston, 1913. 119 pp. \$1.00 net.

The jottings in a note book which was kept as a means of helping a friend to see the true ideals of life are here presented as "Mosaics of Truth in Nature." There is no direct connection between the parts, yet there is the underlying unity of high spiritual purpose running through all. Many of the illustrations from nature are beautiful and suggestive.

Moral Leadership and other Sermons. By Leighton Parks, Rector of St. Bartholomew's Church, New York. New York: Charles Scribner's Sons. 1914.

The most important sermons in this volume discuss in an unusually fresh and suggestive way the words of Jesus in Jno. 20: 23, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain they are retained." From these words the preacher deduces the two lessons, "Moral Leadership" and "Moral Responsibility." The other discourses in the book, while strong, are less suggestive, though all are marked by freshness and grasp of thought.

The Message of God. By the Rev. Charles Brown, D.D. Hodder and Stoughton, New York and London. 1914. \$1.50 net.

These sermons are simple and direct in style, orthodox in theology and spiritual in tone. They are not brilliant, but make stimulating and helpful reading.

University Sermons. By Henry Sloane Coffin, Minister in the Madison Avenue Presbyterian Church and Associate Professor in the Union Theological Seminary, New York City. New Haven: Yale University Press. 1914. \$1.50 net.

These are eloquent sermons on great themes; liberal in theology, but devout in spirit and vibrant in the life.

The Life of George Müller. By William Henry Harding, 1914. London, Morgan and Scott, Ltd. 383 pages. 6s.

This is one of the heroes of faith. To found schools for children and adults, on Sunday and week-day, in England and Spain and elsewhere, would be a title to fame; but this Prussian sought no fame. His gathering orphans into great homes at Bristol overshadowed his earlier work, and has been an object lesson of answered prayer. About the age of seventy he rendered a third service in preaching tours throughout the world. Such a life deserved recounting afresh, and whoever reads this volume will be the better for it.

The Christian Life Series. Morgan and Scott, Ltd. 6s. net each volume.

The Pilgrim's Progress, daintily printed and bound in cloth, for sixpence! What little present is more likely to set the face toward God? Then Dr. Chapman, who has been stirring Glasgow and Edinburgh, has searching words on The Surrendered Life, lest we pause and grow content. Saints ancient and modern yield their experience to show the possibilities and the variety of life open to all.

Daily Guidance. Scriptures compiled by M. A. Wykes. Morgan and Scott, Ltd. 1s. 6d.

Well-chosen daily readings are always welcome. Here is a little volume that can be packed easily into a traveling bag, or mailed to a distant friend.

3. ETHICS AND SOCIOLOGY.

The Ethics of Jesus and Social Progress. By Charles S. Gardner. George H. Doran Company, New York, 1914. 361 pp. \$1.25 net.

The modern world is trying to understand the social meaning of the Gospel of Christ. On the other hand there are modern

interpretations of social life which directly conflict with the Gospel of Christ. To uphold the Gospel against this form of attack is one of the good results of a discussion like this. The aim of the author is to correlate social science with Christianity to indicate the true goal of society in the light of Christian teaching.

In an outline study of the earlier stages of society it is pointed out that the kinship bond held men together in primitive communities and religion gave sanction to social custom. In later developments society became more complex. In all the old civilizations there was some defect which prevented the full realization of the social and ethical ideal. The Greeks lacked an adequate conception of a personal God; the Romans failed to appreciate the value of man as man, and the Hebrew religion, while founded on the truth of a personal God was narrow in its development.

In Part I. Dr. Gardner discusses fundamental principles. He holds that the Kingdom of God is a social concept. It means the reign of God in the individual will and in society. Paul and John reproduce this fundamental teaching of Jesus. The Kingdom is both inward and outward. The individual will must be Christianized in order to the realization of the social ideal. But the social ideal must be sought because it is the ideal of Jesus.

In the chapter on the Kingdom and the World it is shown that there is a threefold process necessary. The Kingdom changes the social order by teaching the ethical ideals of Jesus, by destroying gradually evil institutions, and by reorganizing the institutions which need to be filled with the Christian motive and spirit. The great need to-day is to Christianize the economic and political agencies which enthrone the world spirit.

In the chapter on Individual Personality we have the key to the entire discussion. Personality is the chief value. The author gives a remarkably balanced and clear statement of the relations between God's holiness and His love. The perfection of personality is the goal of the world. Service is the true ideal in human relations, self-realization can be achieved only through self-denial. The teaching of Jesus is broad and deep enough to

reconcile this antinomy. Self-denial and self-realization are essential elements in God's ideal for man.

In Part II. there are two chapters on Wealth. They should be read by every preacher and every business man. It is here that the world spirit makes its most deadly attack on the Christian spirit. Wealth bears a vital relation to man's spiritual welfare. Social justice is an imperative ideal of the Kingdom. Wealth is not a man's "own" to do with as he chooses. It is God who is the real owner of the wealth and the wealthy. It is to be held as all other gifts are held, as a means of service.

Dr. Gardner gives an illuminating chapter on Poverty and another on The Children. His discussion of poverty exhibits fine insight into the attitude of Jesus, and what he says of children is an exegesis of several passages which have been the source of much controversy. He shows that children are not in the Kingdom by natural birth, that they must enter by their own free and voluntary act of obedience. In the final chapter on The State it is held that the state, with its outward forms of efficiency would be necessary in the present life even if selfishness were radically cured. Only in that event the penal aspects of government would be unnecessary.

This volume is an admirable example of a book written with sympathy and breadth adequate to the needs of the subject. Professor Gardner is not a champion of any particular school of social teaching among moderns. He is an expounder of the social ideals of Jesus and the Gospel. He does not believe in the naturalistic and Godless development of human society. He builds his whole discussion on the personality of God and man, as taught by Jesus. This emphasis on personality and freedom leads to the proper recognition and appreciation of the necessity and value of work with individuals. Evangelism in its true meaning, the salvation of the individual, is a clear implication of the social and ethical movement which is grounded in Christian ideals. But the social and ethical ideal is an imperative ideal for every Christian man who knows the meaning of the Gospel he has accepted. Thus the world slowly grasps the marvelous wealth of meaning in the Gospel of Jesus, of Paul, and

of John. Thus we slowly follow the Leader who is forever calling His people to higher achievements. Dr. Gardner has made a notable contribution to a great theme. His book will inspire thousands of earnest hearts who pray the prayer "thy Kingdom come, thy will be done on earth as in heaven."

E. Y. MULLINS.

Ethics and Modern Thought. A Theory of their Relations. By Rudolph Eucken, Professor of Philosophy, University of Jena. Translated from the German Manuscript by Margaret von Seydewitz. New York. G. P. Putnam's Sons. 1913. 127 pp. \$1.00 net.

Rudolph Eucken holds the attention of the thinking world. In these lectures, delivered on a recent visit to this country, at New York University, he applies his philosophy to the subject of Ethics. Discussing the ethical problem in the present time, he points out the prevalent uncertainty and confusion in moral theology and the tendency toward superficiality and externalism in moral conduct. He then takes up for consideration the ethical principle, and proclaims right nobly the reality of the spiritual world and the supreme duty of man to struggle for the realization of a spiritual life. "We may call the morality arising thence the Ethics of the Spiritual Life, for the center of life and its ruling motive lie in man's relation to a superior spiritual life, which is at the root of his own being and yet has to be acquired by his own action." This sentence may be taken as the key to his ethical doctrine. In succeeding chapters he defends this ethical principle and traces its evolution; discusses morality in its relation to religion, and ends by looking again at the present status in the light of the foregoing considerations. Here his optimism comes out. He faces "the future with courage and confidence. Humanity has by no means exhausted its vital power; * * * and therefore we may expect an inner progression of life and a rejuvenation of morality."

It is a truly wholesome book. Morality is now undergoing a process of socialization, so to speak. In other words, the social meaning of ethics is mightily emphasized; and its religious sanctions, its spiritual meaning, must at the same time be stressed. This contribution to the subject by Eucken is very timely and very satisfactory.

C. S. GARDNER.

Socialism: Promise or Menace? By Morris Hillquit, Author of "History of Socialism in the United States;" "Socialism in Theory and Practice," and "Socialism Summed Up," and John A. Ryan, D.D., author of "A Living Wage." New York: The Macmillan Company, 1914. 265 pp. \$1.25 net.

The papers composing this book first appeared not long since in seven consecutive numbers of "Everybody's Magazine," and attracted considerable notice. A debate is usually interesting—always so if the subject is an important one, the debaters able and informed and the discussion conducted in a high spirit of courtesy and fairness. These conditions are about as nearly fulfilled in this case as is ever practicable. Mr. Hillquit is one of the leading socialist writers in this country, and Dr. Ryan is an able Catholic priest and the leading spokesman of the Catholics in America in the world-wide campaign which that Church is waging against Socialism.

The subjects discussed are "Social Evils and Remedies," "The Socialist Industrial State," "The Philosophy of Socialism," "Socialism and Morality," "Socialism and Religion." Mr. Hillquit undertakes to defend "orthodox" Marxian Socialism—for Socialism has already acquired an "orthodoxy." In this he seems to many informed persons to have unnecessarily handicapped himself, as some of Marx's doctrines have been hopelessly discredited and are no longer maintained by many genuine socialists. However, Mr. Hillquit is a sincere Marxian, though even he does not seem to stand for some of the Marxian doctrines in their rigid statement. Dr. Ryan uses this advantage to the utmost. But he is himself not quite consistent, for in his effort to discredit Marx's forecast of the development of society he fairly lays himself open to the rejoinder that, if society has not developed exactly in the way prophesied by the early socialists, it is because of the partial and gradual adoption of the socialists' program—*i. e.*, Socialism comes more gradually than Marx anticipated.

In the discussion of the Philosophy of Socialism, Mr. Hillquit has an equally difficult and unnecessary task on his hands. In defending Marx's doctrine of economic determinism, he does not maintain it in the absolute sense in which Marx taught it.

As Mr. Hillquit states it, there is practically no difference between his position and Dr. Ryan's; and if he had not at the beginning loaded himself with the responsibility of defending the Marxian position, he would have had no trouble.

As to "Socialism and Morality" Mr. Hillquit maintains the doctrine of relativity in morals and Dr. Ryan opposes; but on the whole the latter does not carry himself so well in this part of the discussion, for while he stands stoutly for the orthodox notion that there is an absolute standard of ethics, he fails to show that it has ever been embodied in any actual code, and is utterly unable to identify it with the ethical code of modern capitalistic society.

When the relation of socialism to religion is taken up, it is Dr. Ryan who labors under a serious handicap. As a Catholic he cannot clearly distinguish religion from Catholicism and cannot even make a brave pretence of defending the record of his Church against the charges which Mr. Hillquit presents. Here Dr. Ryan manifestly dodges. It is the only recourse open to him.

All in all the discussion is helpful and illuminating. It really adds nothing new. The ground has been worked over too often to afford an opportunity for much original thinking. But it brings the considerations for and against the Marxian Socialism into relation to one another within a short compass, and will help many to grasp the issues more clearly.

C. S. GARDNER.

Violence and the Labor Movement. By Robert Hunter; author of "Poverty," "Socialists at Work," etc. New York. The Macmillan Co., 1914. \$1.50 net.

Mr. Hunter is the ablest and best known of American Socialists. He manifestly wrote this volume for the purpose of enabling his readers clearly to distinguish Socialism from Anarchism and Syndicalism. The popular mind is very hazy as to the tenets and programmes of these three "isms."

Many people, indeed all people, who are interested in these questions—and who is not?—should read this book of Mr. Hun-

ter's. It is well written, clear and just, though of course the author does not disguise his advocacy of Socialism. After reading it one will understand the wide difference between these movements, whether he agrees with the author in his views of them or not; and it is exceedingly important that intelligent people, especially those who are active in the formation and direction of public opinion, should accurately understand these divergent movements. They cannot be ignored; we must assume some attitude toward them; the leaders of the people must guide public thought concerning them. One of the first duties of citizenship today is to *understand* them.

C. S. GARDINER.

The Social Creed of the Churches. By Harry F. Ward, Secretary Methodist Federation for Social Service, Associate Secretary Federal Council Commission on the Church and Social Service. New York: Eaton and Mains; Cincinnati: Jennings and Graham, 1914. 194 pp. 50 cents net.

This is a new book under an old title and not merely a revised edition. The former book was a compilation and was edited by Mr. Ward, who is the author of the present volume.

The book is a discussion of the social principles adopted by the Federal Council of the Churches of Christ in America, December 9, 1912. That is a right noble body of principles; and this is a right noble elaboration and justification of those principles. The understanding of these principles and the crystallization of the public conscience around them constitute one of the great duties of the churches, especially in all our industrial centers. I doubt whether so good an exposition of those principles in so brief a compass can be found as is contained in these pages. Following each chapter there is a series of questions which suggest lines of practical investigation in one's local community, and a list of good books which treat the specific theme of the chapter. These lists will serve as excellent guides for further reading.

I say emphatically—and not as a mere matter of form—that this little book ought to circulate by tens of thousands among the church members in this country.

C. S. GARDINER.

Democracy and Race Friction: A Study in Social Ethics. By John Moffatt Mecklin, Ph.D., Professor of Philosophy in the University of Pittsburgh. New York, The Macmillan Company, 1914. xi+273 pp. \$1.25 net.

This work professes to be pessimistic as to any final solution of the race problem. By a scientific method the author has sought to trace down the facts of history and present conditions of "the colour line" and thus to reach philosophy. The "basis of social solidarity" had already been reached and stated with clearness and convincing force.

The seriousness of the problem is thus seen and the call is made for "creating a conscience" in the Negro, largely because "the social salvation of the negro for an indefinite period in the future must be worked out within his own group."

After an extensive study of the status of the Negro as determined by the Supreme Court the author closes with a chapter on "Equality Before the Law." "The difficulty, not to say the insolubility, of the problem is due to the fact that there is no provision in American democracy for a status based upon caste. The recognition of such a status would amount to the negation of democracy." Of three possible lines of procedure, not solution, the author approves that "to accept the situation as it is, with all the complications arising from segregation and race antipathy, and to insist upon a stern, even-handed justice based upon equality of consideration." He fully recognizes that this is "a conclusion far removed from the enthusiastic and thoroughly well-meaning humanitarianism of half a century ago. At the same time," he thinks, "it is evident that no other solution will successfully meet the demands of our militant American democracy."

Free from all sentimentality, almost coldly analytic and scientific, this work is one of the most useful on the subject of the Negro.

W. O. CARVER.

The Sovereign People. By Daniel Dorchester, Jr. New York: Eaton and Mains. Cincinnati: Jennings and Graham. 1914. 243 pp. \$1.00 net.

There is no striking originality in this series of essays; but they make exceedingly interesting and helpful reading. The author's style is clear and fresh; his thought is strong, discriminating and just, and his spirit is serious, but most kind. There are no harsh words; but the evils of our present social order are laid bare. There are many quotations, but they are selected with rare judgment. The wider the circulation of such a book, the better for the world.

The Relation of Christianity and Socialism. By J. E. Franklin, LL.D. American Baptist Publication Society, Philadelphia, 1914. 10 cents net.

This is one of the pamphlets in the Social Service Series gotten out by the Social Service Commission of the Northern Baptist Convention. The author undertakes "to show that Christianity and socialism not only have no inherent opposition, but have rather an innate affinity, and are really disjointed parts of a perfect whole."

4. RELIGIOUS PSYCHOLOGY AND PEDAGOGY.

Telepathy of the Celestial World. By Horace C. Stanton, D.D., S.T.D. Fleming H. Revell Co., New York, 1914. 471 pp. \$2.00.

Dr. Stanton is a scholarly minister and author of the Presbyterian faith. He adheres to the Bible as the infallible Word of God but contends for the possibility, actuality and frequency of spiritual experiences to-day as in the period of authoritative revelation and inspiration.

He argues that psychic phenomena here are but foreshadowings of our transcendent faculties hereafter and adduces manifold evidences from psychology and Scripture to show that the celestials can instantaneously and freely communicate across distances of indefinite extent. Dr. Stanton includes in the word telepathy the acquisition of thoughts, feelings, visions, sounds and sensory impressions of every kind made through other means than the channels of physical sense.

Psychic transmission between individuals is a sort of personal wireless telegraphy. Even in this life the author thinks

every person has a telepathic capacity which, like other talents, appears in a variety of forms and is manifest in different degrees. It is averred that science proves that many people possess telepathic endowments "while the Scripture shows that there is no human soul without power to receive and transmit psychic messages."

Dr. Stanton believes that God and man commune by telepathy, hence the influence of the Spirit in composing the Scriptures and the consequent infallibility of the teaching of the sacred writers. Many events recorded in the Bible and others occurring since the apostolic age have been produced through telepathic relations between God and man. Many of the "subjective experiences of the soul" arise apart from mere sense impressions and are in accord with the laws of telepathy.

It is asserted that the call to men to special tasks, the impartation of special gifts and the practical guidance of believers in this world are applications of telepathic principles to the providential control of men in the sphere of redemption. One human mind communicates with another human mind through the Divine mind. Even in this world it is agreed that one finite mind may either spontaneously or voluntarily transmit messages to another; thus it is contended that intercourse between the glorified Savior and the disciples was established and maintained. The author believes that glorified man transmits complex sensory impressions of real, remembered and imaginary things and is a recipient of similar impressions. Since physical bodies are not taken into the celestial world it is inferred that the communication between its inhabitants must be telepathic.

The volume abounds in illustrations from experimental psychology, well authenticated instances from individual history, and biblical quotations and applications. The author deals extensively with God's method of communication with the patriarchs, prophets and sacred writers. Thus spirit may touch spirit without the functioning of the body. It should be remembered, however, that terms derived from the senses are the moulds in which telepathic experiences are cast, *e. g.* seeing, hearing, tasting, etc.

Whatever may be one's opinion in regard to the subject in general or to the author's special views in particular, there can be no doubt as to Dr. Stanton's enthusiasm for his theme and the extent and value of the material, scientific, historical and Scriptural, he has gathered into one volume and treated in both an analytic and a graphic manner.

B. H. DEMENT.

The Ministry of the Unseen; A Personal Experience of, and Testimony to, Love from Beyond the Veil. By L. V. H. Witley, with Appreciations by Rev. Samuel G. Neil, Rev. George A. Harvey, Rev. F. B. Meyer, B.A., Ven. Archdeacon Wilberforce, D.D., Rev. R. J. Campbell, M.A. Fleming H. Revell Company. New York, 1914. 124 pp. 75 cents net.

This work had notice in our pages from the pen of Dr. W. T. Whitley, upon the appearance of the first edition in England two years ago. It has now been published in the United States. Its character is indicated by its title page and it comes to us with a formidable array of "appreciation." Nothing is of more interest to the human spirit than questions of the life beyond, especially in the concrete form of the experiences and powers of those whom one has most loved and rejoiced in in the fellowship of this life.

Mr. Witley, a business man, of thoroughly approved piety and trustworthiness, lost his wife. After months of dark bereavement he thinks their conscious relationship was reestablished and has been maintained. He recounts many of the circumstances and messages that have blessed this fellowship with the wife departed but still present. He thinks the same experiences are open to any devout, faithful soul with the loved ones within the veil, and that, too, directly without any mediation. He gives brief, simple instructions for realizing this communion of spirits.

There can be no question that the author is wholly sincere, nor that the experiences have been utilized in harmony with a sincere Christian attitude toward God. At the same time one cannot overlook the possibility that his explanation of his experiences is mistaken, nor the far more serious fact that such

experiences and the effort to realize them are full of danger to normal, healthy, faith in God and faithful service of Him through Jesus Christ. The ground on which one treads here is both uncertain and dangerous. The author well says that people will assume four attitudes toward such experiences: positive unbelief, agnosticism, yearning, positive belief expressing itself in practice.

W. O. CARVER.

The Unconscious. By Morton Prince, M.D., LL.D. New York. The Macmillan Company, 1914. 548 pp. \$2.00 net.

More and more men of science are concentrating their mental energies on the study of the fundamentals of human personality both normal and abnormal.

Telepathy and physiological psychology may be considered the scientific extremes of individualistic anthropology. Yet many of the seeming antagonisms of the two positions may be reconciled in whole or in part by a careful study of the unconscious but integral area of personality.

Dr. Prince makes a valuable contribution to memory as a process by which past experience is either consciously or unconsciously registered, conserved and reproduced. He shows conclusively that conscious memory is only a particular type of memory and not by any means the only kind. Psychic registration and conservation are two important factors in providing the mental storehouse with material for future use. Consciously or subconsciously this accumulation of personal experience may largely determine our prejudices, superstitions, beliefs, points of view and attitude of mind.

Personal opinions and even ethical convictions are greatly affected by the myriad influences that have touched the life and vanished from the field of definite consciousness. Ideas once at the focus of consciousness disappear from mental vision and though often capable of reproduction they are meanwhile dormant and inoperative.

The author divides the subconscious into two classes; the unconscious or neural dispositions and processes embracing

the physical or physiological, and the co-conscious or the actual subconscious ideas which do not enter the field of personal awareness or the psychological and ideational.

By a variety of experimental tests Dr. Prince has reached the conclusion that it matters not in what period of life or in what state, normal or abnormal, experiences have occurred they may be conserved and under favorable conditions they may be awakened into conscious life. The volume contains an interesting chapter on Neurograms, a suggestive term employed as the equivalent of what is more commonly called "brain residua" or "brain dispositions." A neurogram is the record an idea makes on brain neurons. Every experience calls into exercise certain nerve centers which are consequently more or less affected, and that permanently, by any specific functioning.

There is a physiological as well as a psychological side to every human experience. In the case of past and partially forgotten experiences we regard the slumbering ideas as practically equivalent to physiologically complexes. Ideas are not entities but even when out of definite consciousness they exist as potential personal experiences. The unconscious realm is regarded as a static storehouse with dynamic functions.

"The records of our lives are written in dormant unconscious complexes and therein conserved so long as the residua retain their dynamic potentialities. It is the unconscious rather than the conscious, which is the important factor in personality and intelligence. The unconscious furnishes the formative material out of which our judgments, our beliefs, our ideals and our characters are shaped."

The author significantly says that "stored neurograms may undergo subconscious incubation, assimilating the material deposited by the varied experiences of life and finally bursting forth in ripened judgments, beliefs and convictions as is so strikingly shown in sudden religious conversions and allied mental manifestations."

As a scientist Dr. Prince does not introduce God as a factor in spiritual transformation which he seemingly accounts for on the basis of the dynamic interplay of experiences temporarily

stored away in the realm of the subconscious, but finally rising into the sphere of the conscious and resulting in a changed personality. It must be said however that he does not rule God out of any psychic process but is thoroughly reverent in his treatment of all the mental and spiritual functioning of human personality.

The chapter on Instincts, Sentiments and Conflicts, ranks in importance with his deductions of Forgotten Experiences, Neurograms and Subconscious Processes.

The book is written in a clear, vigorous style, and in language as free from technical terms as a scientific treatment of the subject will permit.

B. H. DEMENT.

Winning to Christ. A Study in Evangelism. By P. E. Burroughs, D.D. 192 pp. 50 cents.

In this admirably written book Dr. Burroughs has brought faithful Christian workers under obligations of gratitude by his sane and systematic treatment of a vital theme. This little volume is the seventh in the course of eight books which constitute the Teacher Training Course provided by the Sunday School Board of the Southern Baptist Convention. It consists of sixteen chapters presented in good pedagogical form and closing with "Restatement" or outline, and with questions which serve "to guide and test study."

The five closely related themes are the child's natural spiritual state, preparation for conversion, means and methods in evangelism, instruction concerning the church, and teaching and training with a view to personal and denominational development.

Dr. Burroughs treats the child and the Kingdom in a direct and Scriptural manner and sounds a clear call for universal repentance and faith. He exalts the church as a divine organization for the extension of the Kingdom, and shows great wisdom in dealing with the amusement problem and in the interpretation of religious experience.

B. H. DEMENT.

The Sunday School Board Southern Baptist Convention, Its History and Work. By J. M. Frost, D.D., Corresponding Secretary. 96 pp. 25 cents.

This is an excellent discussion of the genesis and growth of one of the most potent denominational agencies in modern religious life. It has the ring of Christian statesmanship in its well-written pages, and is a valuable source-book for an important section of Southern Baptist history for the past quarter of a century.

The Convention System of Teacher Training. By P. E. Burroughs, D.D., Educational Secretary Sunday School Board, Nashville. 112 pp. 25 cents.

A neat booklet discussing the need of teacher training, describing the method of class organization and graduation, outlining the whole system of teacher training and Alumni Associations; and presenting a guide for teachers of the New Normal Manual.

IV. BIBLICAL LITERATURE.

1. OLD TESTAMENT.

The Religion of Israel: An Historical Study. By Henry Preserved Smith. New York, 1914. Charles Scribner's Sons. x+369 pages. \$2.50 net.

Hebrew and Babylonian Traditions: The Haskell Lectures, Delivered at Oberlin College in 1913, and since Revised and Enlarged. By Morris Jastrow, Jr., Ph.D., Professor of Semitic Languages in the University of Pennsylvania. New York, 1914. Charles Scribner's Sons. xv+376 pages. \$2.50 net.

Dr. Smith describes his book as "an endeavour to give an intelligible account of the rise and progress of Israel's religion from its beginnings in the nomadic period down to the tragic event which put an end to the Jewish state." He recognizes four main divisions in the history of Israel's religion: "1. Nomadic religion. 2. Agricultural religion. 3. Prophetism. 4. Legalism."

Dr. Smith gives the reader his conception of the history of Israel in the following brief summary: "About thirteen hun-

dred years before Christ a group of nomad clans was making its way into the cultivated country of Canaan, the district which lies between the Jordan and the Mediterranean. For some three hundred years the struggle went on between the older inhabitants and the newcomers. The result was the amalgamation of the two elements, with the desert blood predominant. David succeeded in uniting the heterogeneous sections into one people, though the unity was never very perfect, and the single kingdom was broken into two parts after less than a hundred years. The larger fraction maintained a semblance of independence for about two hundred years, succumbing at last to Assyria in 722. Judah, the smaller fraction, enjoyed the name of a kingdom for something over a hundred years longer. But it, too, fell before a greater power, becoming an insignificant province of the Babylonian Empire. Never again politically independent, the Jews yet learned to live among the gentiles without mixing with them, keeping their separate social and religious customs."

Dr. Smith thinks that the religion of Israel shows four corresponding stages. "First of all," he remarks, "the clans were nomads living on the milk of their flocks and the plunder taken from their neighbors. Their religious ideas must have been similar to what we find among the Arabs of the same region at the present day. Then came the stage of amalgamation with the Canaanites and the adoption of the agricultural life. The adoption of Canaanitish religion would naturally follow, and we have abundant evidence that it actually did follow. With the reign of Solomon the arts of life made an advance; commercial enterprises were undertaken; great buildings were erected; class divisions became more marked. The reaction did not come at once, but when, in the time of Ahab, foreign customs seemed about to prevail, a vigorous protest was made under the lead of Elijah. The succession of prophets thus introduced marks a new era for the religion of Israel. Their political revolution, which set Jehu on the throne, did not stop the march of events, but their influence lasted long after the fall of Samaria, which they so plainly foresaw. Their message was repeated with emphasis by Isaiah but was disregarded in the half-century that

followed his death. The attempt of the prophetic party to effect a thorough reformation of religion under Josiah was of short duration, but, as was true in the case of the earlier prophets, the message had greater vitality than the men who formulated it. The remnant which survived the fall of Jerusalem felt the full force of the denunciations which the prophets had put on record, and their attempt to regulate their lives by the traditions which came from the fathers made the final period (that of legalism) the most strongly marked of all the stages of Israel's religion."

The conservative scholar is compelled to dissent from statements on almost every page of this book. It seems a small and inadequate output from the hopper of tradition to sum up the many accounts of the work of Moses in the Pentateuch by remarking: "They create a considerable probability, therefore, that such a man once existed and that he did an important work for Israel. What that work was, however, is not so easy to define." It is the fashion with advanced critics to belittle the work of Moses and Samuel and David and other early organs of revelation. Whatever statements of heathenish notions and practices in Israel are found, whether in the Old Testament or elsewhere, are taken at their face value; but all accounts of high views of religion on the part of the traditional leaders of Israel are critically sifted and the traditional view gets scant justice.

Perhaps Christian scholars of the past have too much ignored the popular religious life in Israel. They have come to the Old Testament for the purpose of getting out of it moral and spiritual instruction and uplift, and so have naturally paid little attention to the heathenism in Israel's thought and worship. Books such as this learned volume will compel the more thoughtful among our pastors to take account of the elements in Israel's religion which well nigh smothered the higher views which the Spirit of God revealed to Moses and the prophets. The plain Christian reader ought to bear in mind that it matters little what the notion of the Israelites may have been, unless it received the sanction of the men whom God raised up to guide His people into the truth. Moreover, we have come to see that all revelation is progressive, and hence views and practices may

find a place in the earlier stages of God's education of men which disappear in the more advanced stages. We do not attain finality until we reach our Lord and those whom He chose to give final form to His Gospel. The standards set up by our Lord are higher than those of the Old Testament. The Bible slopes upward. The new criticism exaggerates the imperfections of the earlier revelation in the interest of a naturalistic evolution.

Dr. Jastrow brings the Hebrew religion into comparison with the Babylonian. In his preface he gives the following reason for publishing a new book: "Despite the many essays, monographs and larger works that have appeared during the past three decades on the various phases of the relationship existing between Hebrews and Babylonians, I feel that there is room and need for a work like this one, devoted primarily to pointing out the *differences* between Babylonian myths, beliefs, and practices, and the final form assumed by corresponding Hebrew traditions, despite the circumstance that these traditions are to be traced back to the same source which gave rise to the Babylonian traditions as we find them in the literature of Babylonia and of the offshoot of Babylonia—Assyria."

The author frankly states the assumptions on which he conducts his investigation: "We must frankly and unreservedly take as our starting-point in a comparative study of Babylonia and Hebrew traditions, the factor of evolution, by which I mean the assumption of a progress in religious thought, and apply that factor to Hebrew history precisely in the same manner and to the same degree as to the history of Babylonia and Assyria. The Hebrews were subject to outside influences in precisely the same manner and to the same degree as were all other ethnic groups. They begin their career with the same mental equipment as other nations; the differentiating factor in Hebrew history is to be found in the outcome and not in anything that has to do with its beginnings. That history is unfolded under the same laws to be observed elsewhere in the annals of a people. What gives to the history of the Hebrews its unique quality from a certain period is the introduction of an element that, as an expression of the peculiar genius of the people, gradually changes the entire aspect of their attitude towards life."

The alert reader has already discovered that supernatural revelation is set aside in the interest of the peculiar genius of the Hebrew people. The author is perfectly frank in avowing his naturalistic assumptions, for he remarks "even where our material is insufficient for following this evolution in detail, we must nevertheless assume such evolution or involve ourselves in hopeless difficulties from which we can extract ourselves only by sophistry or by some other form of vicious reasoning." Dr. Jastrow recognizes a wide difference in the final form of Hebrew and Babylonian beliefs. He accounts for the differences without calling in the factor of supernatural revelation. It seems to the present reviewer that the most potent and significant factor in Israel's religious history is thus ignored. Evolution fails to explain Jesus, and it cannot wholly explain Moses and Isaiah.

Dr. Jastrow is one of the foremost scholars of the world in all that concerns Babylonian civilization. His treatment of the relation of Babylonian beliefs to Hebrew beliefs is exceedingly interesting.

JOHN R. SAMPEY.

An Interpretation of the English Bible. By B. H. Carroll, D.D., LL.D., President of Southwestern Baptist Theological Seminary. Edited by J. B. Cranfill, LL.D., New York, 1913 and 1914, Fleming H. Revell Company. **The Book of Genesis;** 451 pp. \$2.25 net. **The Books of Exodus and Leviticus;** 468 pp. \$2.25 net. **The Books of Numbers to Ruth;** 320 pp. \$2.25 net.

Dr. Carroll has been for more than thirty years one of the outstanding figures among Southern Baptists. He is known far and wide as a great preacher and platform speaker. In recent years he has given himself to the teaching of the English Bible in the Southwestern Seminary. His method is unique. He lectures before his class in the English Bible, taking the text up chapter by chapter and sometimes verse by verse, and gives to the students his own interpretation of the passage under consideration. He puts at the end of each lecture a list of questions on the sections gone over. There is a great variety in the style of the lectures; sometimes the manner is familiar and con-

versational, with free use of the colloquial; at other times the speaker's soul takes fire and he rises into the realm of genuine eloquence, some of his periods reminding one of Milton or of Burke. Dr. Carroll gathers illustrations from his wide acquaintance with English literature. He often refers to incidents in his own ministerial experience. Everywhere his aim is to bring the Scriptures into vital touch with his hearers and readers.

The plain man can understand Dr. Carroll, and the lectures are meant to be helpful to plain people. If one wishes to study modern criticism, he must look elsewhere. Green, Orr and Driver discuss the critical questions wth fullness; Dr. Carroll prefers to give his own understanding of the meaning of the Scriptures, with occasional notice of the more popular objections to the truth of the Bible. Dr. Cranfill is an enthusiastic editor.

JOHN R. SAMPEY.

The Old Testament in Life and Literature. By Jane T. Stoddart. New York, 1913. Hodder and Stoughton. 512 pages.

The following sentences from the Preface will explain the purpose and nature of this interesting compilation of references to the Old Testament. "This work, in its general outline, was suggested to me some years ago by Sir W. Robertson Nicoll, and it owes very much to his help and guidance. His idea was that nothing should be borrowed from anthologies, compilations, or homiletic literature, but that an entirely new book should be built up from my private reading, with a narrative connecting as far as possible the passages of Scripture illustrated." The outcome is a very interesting book with quotations for all sorts of Bible readers. The preacher can here find fresh illustrations for his sermons.

JOHN R. SAMPEY.

The Beacon Lights of Prophecy. An Interpretation of Amos, Hosea, Isaiah, Jeremiah, Ezekiel, and Deutero-Isaiah. By Albert C. Knudson, Professor in Boston University School of Theology. New York, 1914, Eaton and Mains. 281 pages. \$1.25 net.

The Prophets of Israel from the Eighth to the Fifth Century. Their Faith and their Message. By Moses Buttenwieser, Ph.D., Professor of Biblical Exegesis, Hebrew Union College, Cincinnati. New York, 1914, The Macmillan Company. 350 pages. \$2.00 net.

A Commentary on the Books of Amos, Hosea, and Micah. By John Merlin Powis Smith, Ph.D., Associate Professor of Semitic Languages and Literatures, The University of Chicago. New York, 1914, The Macmillan Company. 216 pages. 75 cents net.

Old Testament prophecy makes a strong appeal to the modern mind. Books on the Prophets and their messages come from the press in a steady stream. Professor Knudson has chosen to write on six of the most interesting and popular of the prophets. The titles of his chapters are very suggestive: Amos the Prophet of Moral Law; Hosea the Prophet of Love; Isaiah the Prophet of Faith; Jeremiah the Prophet of Personal Piety; Ezekiel the Prophet of Individualism; Deutero-Isaiah the Prophet of Universalism. Professor Knudson shows a keen appreciation of the beauty and power of the prophetic Scriptures. He is a skillful interpreter, and brings home the message of the Hebrew seers to the men of to-day. Professor Buttenwieser is a Jew and writes from the standpoint of a modern liberal Reformed Jew. His favorite prophet is Jeremiah, although he holds that Jeremiah did not know how to write. He thinks that no other reason can be found for the fact that Baruch wrote down Jeremiah's prophecies. He insists that Jeremiah did not counsel surrender to the Babylonians. Certain sections of the roll which seem to teach this are declared to be legendary. The author also holds that the great prophets taught throughout their ministry that both Israel and Judah were doomed to exile, and that nothing could prevent this catastrophe. The expressions on the part of the prophets that seem to teach that repentance and reformation would fore-stall the calamity, are otherwise interpreted. The earnest appeals to turn and do right are supposed to be addressed to the Israel of the future after the overthrow of the Israel contemporary with the prophet.

After inveighing against the pagan notion of revelation, Professor Buttenwieser states his own view thus: "It follows from the foregoing that, psychologically considered, prophetic inspira-

tion is not materially different from the *furor poeticus* of the master-poet or artist. Both are phases of human genius—prophetic inspiration being human genius acting in the most vital sphere of human interest, the interpretation of human life and its relation to the universal life. Not that such an explanation makes spiritual prophecy a whit the less mysterious, or more commonplace, for in its last analysis human genius is inexplicable, just as are the ultimate relations of all things, and as is, above all, the conscious, moral life of the soul."

Professor Smith contributes the volume on Amos, Hosea and Micah to the series of popular commentaries entitled "The Bible for Home and School," edited by Professor Shailer Mathews. The field has been thoroughly explored by Professor Smith, as he is the author of a critical commentary on Micah (International Critical Com.), and aided Dr. W. R. Harper in the preparation of his Commentary on Amos and Hosea in the same series. He writes out of a full knowledge of the three prophets and their times.

The present reviewer would object most of all to Dr. Smith's interpretation of the marriage of Hosea. "The natural sense of the story," remarks Dr. Smith, "requires that the woman be an out-and-out harlot, whom Hosea married with his eyes wide open. He was led to undertake this extraordinary step by the conviction that it was the will of God that he should do so. That Hosea should have conceived of Jehovah as requiring this repulsive act of him is a hypothesis fraught with no more difficulty morally than the view that he conceived of Jehovah as requiring him to marry a woman, who, as Jehovah knew, would turn out to be a harlot." Knudson seems to be nearer the truth when he remarks: "It is inconceivable that Hosea should have deliberately married an impure woman, and still more so that he should have done it under divine command. He must have regarded Gomer as pure when he married her. Only later did he learn of her faithlessness." Few would be found to agree with Dr. Smith's dictum, "A prophet had few rights that Jehovah was bound to respect."

Of the three books Professor Knudson's will be found most helpful by the busy pastor.

JOHN R. SAMPEY.

Archaeology of the Old Testament. Was the Old Testament Written in Hebrew? Edouard Naville, D.C.L., LL.D., F.S.A., Foreign Associate of the Institute of France, Professor of Egyptology at the University of Geneva. New York, 1913. Fleming H. Revell Company. 212 pages.

The veteran archaeologist, Edouard Naville, discover of the site of ancient Pithom, has had the face to challenge the Old Testament scholars of the world to a fresh examination of the evidence on which the current views of the authorship and composition of the Pentateuch rest. Dr. Naville thinks that Abraham and Moses wrote in the cuneiform language of Babylonia. He contends that prior to Solomon's time there is no evidence of the use of the Phenician or Hebrew script in Palestine. All inscriptions and letters are in the wedge-shaped writing of Babylonia. Witness the correspondence between the Pharaohs and the governors of Syria and Palestine, found at Tel-el-Amarna in 1887, the one tablet discovered by Bliss on the site of the ancient Lachish, the eight tablets found by the Germans at the ancient Taanach, the rich harvest of tablets from Boghaz Keui, the capital of the Hittites, etc. All these and more besides are witnesses of the use of the Babylonian language and style of writing throughout Western Asia from the fifteenth to the seventh century B. C.

Dr. Naville is of the opinion that Moses wrote in cuneiform on tablets. He would thus account for the style of Genesis. It would be natural to make brief summary statements at the beginning or end of small tablets, in order that the reader might have before his eye the gist of the contents of other tablets in the series. The final arrangement of these tablets may have been made as late as the time of Ezra.

The analytic critics will probably content themselves with the remark that Naville has shown that men of the early centuries in Egypt and Western Asia wrote in cuneiform, but that he has brought forward no evidence to show that Moses wrote at all.

Such a reply is wholly inadequate in the face of the uniform tradition among the Hebrews that Moses was an author, and that he committed to writing much that was of supreme value.

To deny that Moses wrote anything, is to fly in the face of evidence that ordinarily would satisfy the careful and open-minded student. If it be admitted that Moses wrote, the question of the language and script which he used is a legitimate subject of enquiry, and the theory of Naville is in accord with the known facts. Since the discovery of the extensive Code of Hammurabi in Babylonian cuneiform on a monument set up centuries before Moses, archaeologists have found it easier to believe that a code of laws should have been published by Moses.

Dr. Neville's interesting volume ought to be widely read. Students who have been thrown into perplexity by the current fragmentary hypothesis will find in the book much that is helpful and reassuring.

JOHN R. SAMPEY.

Reden und Aufsätze von Hermann Gunkel, Göttingen, 1913. Vandenhoeck & Ruprecht. 192 pages. M. 4.80.

In his usual charming style Gunkel discusses a variety of topics connected with the interpretation of the Old Testament. First comes an address on Bernhard Stade, delivered in Giessen in May, 1908. There are papers on some of the most pressing literary problems in Old Testament study. One address treats of Egyptian Parallels to the Old Testament. Two essays deal with modern criticism of the Psalms. It is interesting to note that Gunkel does not hesitate to ascribe the composition of certain psalms to the pre-exile period. Gunkel's interest in archaeological studies serves as a check on certain extreme tendencies in the current literary criticism. The essays and addresses contained in this volume enable the reader to get Gunkel's point of view and general method.

JOHN R. SAMPEY.

Our Modern Debt to Israel. By Edward Chauncey Baldwin, Ph.D., Assistant Professor of English Literature at the University of Illinois. Boston, 1913. Sherman, French & Company. 219 pp. \$1.25 net.

Professor Baldwin has made a very readable book. He sketches the debt we owe to the prophets, the priests, and the

sages of Israel. He accepts the current criticism of the documents, and proceeds to estimate the comparative value of the contributions made to modern life by the Hebrew prophetic, legalistic, and philosophic writers. He also brings into the comparison the great thinkers of Greece. Altogether the treatment is instructive and exceedingly interesting.

Die Schriften des Alten Testaments in Auswahl neu übersetzt und für die Gegenwart erklärt. Göttingen, 1913. Vandenhoeck und Ruprecht. 25 Lieferung: Die grossen Propheten und ihre Zeit von Hans Schmidt, Bogen 11-15; M. 1. 26 u. 27 Lieferung: Die Anfänge Israels (2. Buch Mosis bis Richter und Ruth), von Hugo Gressmann. Das Judentum, von M. Haller. M. 1.60. 28 Lieferung: Die grossen Propheten und ihre Zeit, von Hans Schmidt, Bogen 16-19. M. 1.

Gressmann, Gunkel and their colleagues are giving to German readers a fresh translation of selections from the Old Testament with brief critical notes. The work is in competent hands.

When Sainthood Was in Flower. By H. G. Henderson. Boston, 1913. 139 pages. \$1.25 net.

The author writes in a pleasing style of Daniel, Rebekah, Joseph, Ruth, Jonah, Samson, and Esther.

2. INTRODUCTION.

Popular Lectures on the Books of the New Testament. By A. H. Strong. The Griffith & Rowland Press, Philadelphia. 1914. 398 pp. \$1.00 net.

Dr. Strong delivered a course of lectures to a large Sunday School class in Rochester that were taken down by a stenographer and are now published. They are popular in the best sense of that word, but none the less they represent also ripe scholarship and mature reflection. The chapters are readable in style and rich in thought. Sunday school teachers will find the volume exceedingly useful. The book will help one with all of the New Testament and make the New Testament more intelligible. Naturally a theological turn is given to much if the interpretation, but it is none the worse for that. The book ought to have a large circulation and do much good.

A. T. ROBERTSON.

The Bible in the Making in the Light of Modern Research. By J. Paterson Smyth, B.D., Litt.D., D.C.L. James Pott & Co., New York. 1914. 211 pp. 75c net.

The author of "How We Got Our Bible" puts the English reading world under fresh obligation in giving us this larger book, dealing with questions which lie back of those dealt with in his first work and, in view of the mental disquiet caused by Higher Criticism, more vital and important: How did men first get this collection of writings which we call the Bible? What were the ultimate beginnings of them? Had any of them existence before they were put into present form? Who wrote them? Who collected them? Who selected them? What tests were applied? How is it that these particular books and no others of a wider literature came to be regarded as specially inspired and sacred and at last collected into an authoritative Bible? It will be seen that the story of the making of the Bible is far more radical and far-reaching than the story of how we got our Bible, *i.e.*, the tracing of the history of the transmission and translation of the Scriptures through the centuries until they appear in the printed forms and in the various revisions known to us of today. The story is told, as everything Dr. Smyth gives us is told, in such simple, lucid, engaging style that even a child can enjoy it. The author evidently has made wide and thoughtful preparation for his work, is frank and fearless, but always reverent and devout, and the result is distinctly constructive rather than destructive. The book contains nothing new or startling to the scholar, but it will bring to many a thoughtful reader, puzzled over questions of the Higher Criticism, a knowledge and interpretation of facts and a spiritual appreciation of these ancient Scriptures, which will enable him to moor himself more firmly than ever on the Bible as the Impregnable Rock of Holy Scripture.

GEO. B. EAGER.

The Bible; Its Origin, Its Significance, and Its Worth. By Arthur S. Peake, M.A., D.D., Ryland Professor of Biblical Exegesis in the University of Manchester. Hodder & Stoughton, New York and London (George H. Doran Company), MCMXIII. xxxvi+517 pp. \$2.00 net.

This elaborate work covers so much ground as still to be little more than a handbook. It is a good outline history of the critical study of the Bible, both Old and New Testaments, and at every point a defense of that criticism. The author assumes the attitude of the expert with reference to all matters. Such an assumption does not predispose one to over confidence in his authority. In Old Testament criticism he is an avowed, eager, proud "Graffian." In the New Testament he is far more conservative but has all the vagueness and uncertainty that one could wish for a fine show of liberal thinking. Still all the while he holds to the divinity of Jesus.

The spirit and temper of the book are very disappointing for those who have come to think of Dr. Peake as a judicious, progressive evangelical scholar.

Having devoted 150 pages to setting forth the history, results and validity of the radical criticism of the Old Testament, he comes, in Chapter X, to discuss "The Conservative Reply to the Old Testament Critics." The title already implies that no critic is conservative and no conservative critical. This attitude is maintained throughout with a superciliousness that is arrogant and offensive to all good taste and violates all sound reasoning. He explains that up to this point "obviously I [he] could not be continually interrupting my exposition of the critical case by constant reference to the objections urged against it." One naturally expects that now a fair statement of the conservative case will be made. It is by no means so. The author does not hesitate to interrupt his exposition of the conservative case with objections. His presentation is largely a caricature. He erects men of straw and topples some of them over with the air of having vanquished an army of pestilent pygmies.

The book is one of great learning according to the modern way of reckoning learning. That is, the author knows the theories and can give the views of the various writers in various languages. He has a sort of finality of declaration on many points while he leaves most vital matters all uncertain.

The place of history and experience in revelation is dis-

cussed with much suggestiveness and keen insight. He accepts Paul as giving us an interpretation of Christ of permanent value. In the Synoptics "Q" is identified with the "*Logia*" and this source is regarded as wholly independent of the Markan source. Acts is composite but mainly historical. He thinks "that large sections of 2 Timothy and not a little of Titus may be regarded as authentic" and "even in 1 Timothy" "some Pauline materials may not improbably be contained." He accepts 1 Peter, apparently rejects both 2 Peter and Jude, while he finds James an insoluble puzzle but seems to incline to "the interesting theory of Dr. J. H. Moulton that the Epistle was originally addressed not to Christians but to Jews." The Apocalypse represents material composed in the periods of both Nero and Domitian, both Jewish and Christian, fused together by one who was "an author and not a mere editor." As to Hebrews Dr. Peake is quite undecided as among Barnabas, Apollos, Priscilla and Silas. It is interesting to find that "it is not unreasonable to suppose that the substantial authenticity of the discourses" in John "may come to be widely recognized at no very distant date, and thus the most serious objection to the Johannine authorship will disappear."

All in all the subjectivity of Dr. Peake's criticism is its most marked feature next to his wide reading. His best work is in the theological aspects and implications of the New Testament. Here he is distinctly conservative, or, at all events, evangelical, although his reasons are subjective and logical rather than historical and critical. Taken as a whole the work is at once very modern and very learned and will be necessary to all who want to get an introduction to the whole field of current critical opinion—and that is the word—opinion concerning the Bible.

W. O. CARVER.

The Fourfold Gospel. Section II. The Beginning. By Edwin A. Abbott. The Cambridge University Press, Cambridge, England. G. P. Putnam's Sons, New York. 1914. 456 pp. 12 s. 6 d.

The energy of Dr. Abbott knows no bounds. He is still at work on "Diatessarica." He is now in Part X, The Fourfold Gospel, the "Introduction" of which has already appeared. In

the present volume Dr. Abbott discusses the work of John the Baptist, and the early ministry of Jesus. It is not a life of Christ nor a harmony of the Gospels that he gives us, but a critical handling of the material in the Gospels concerning this period. There is the same wealth of scholarship, the same surprising insight, the same interest and stimulus to further research. There is much that challenges one to answer, but he at least wishes to be sure of his ground before measuring swords with Dr. Abbott. Pages 307-456 are in the nature of an Appendix on "Nazarene and Nazarean," "The Disciple Known Unto the High Priest," and "The Interpretation of Early Christian Poetry." This Appendix is also published separately in a paper-bound edition. One cannot say that Dr. Abbott has written too much. The last volume is as fresh as the first.

A. T. ROBERTSON.

3. NEW TESTAMENT.

The Last Discourse and Prayer of Our Lord. A Study of John XIV-XVII. By Henry Barclay Swete, D.D. Macmillan & Co., London and New York. 1913. 187 pp. \$1.00 net.

Dr. Swete has no superior as an interpreter of the New Testament. His knowledge of the Greek New Testament is of the rarest as all the world knows. He has a devout faith and has a most congenial theme in these wonderful chapters. The body of the book is running exposition, but the foot-notes reflect choice bits of Greek syntax. The whole is a devotional book of the richest kind, one that feeds the mind and fills the soul with hope. The volume is a companion one to "The Ascended Christ" and "The Appearance of Our Lord after the Passion."

A. T. ROBERTSON.

The Teaching of Paul in Terms of the Present Day. By Sir W. M. Ramsay. Hodder & Stoughton, London and New York (George H. Doran Company). 1913. 450 pp. 12s.

Paul continues to hold the center of the stage in modern books about the New Testament. Sir William Ramsay is tireless in his enthusiasm on the subject and there is need of defense

for real Paulinism, for Paul was never more misrepresented than he is now by some critics. Dr. Ramsay proceeds to show that Paul had a philosophy, though not of abstract intellectually plausible sort. Paul's philosophy centered in Christ. He argues that Paul had known Jesus before his conversion, a matter by no means certain. He holds, against Principal Garvie, that Hellenism had more influence on Paul than has been generally admitted by scholars. The early date of Galatians is maintained and Dr. Ramsay thinks that Paul took the pagan word "mystery" and turned it to Christian use. He does not agree with Deissmann in the idea that Paul's epistles are all letters and not literature. The book tempts one to go on with many comments, for it is rich in suggestion,

A. T. ROBERTSON.

The Mission of Christ and the Title Deeds of Christianity. By R. B. Girdlestone, M.A., Hon. Canon of Christ Church; formerly Principal of Wycliffe Hall; Author of "The Building Up of the Old Testament," etc. London, Robert Scott, MCMXIV. xii+210 pp. 3/6 (\$1.00) net.

This is a somewhat elementary but most fascinating introduction to the books of the New Testament with an apologetic purpose. The purpose and content, the historicity and truthfulness are so treated as to bring out the idea and aim of the Gospel and to show how "the mission of Christ" dominated the whole and is effective in history. The handling of Luke's writing is especially interesting. The entire work is in the plane of popular comprehension and appreciation.

The Imperial! The Prince—The King—The Rejected. By Richard Hayes McCartney. Charles C. Cook, New York. 1914. 151 pp. \$1.00.

The life of Jesus is here told in poetic form. It is a difficult task, but there is some merit in the performance.

Theologischer Jahresbericht. Zweiunddreissigster Band 1912. Das Neue Testament. Bearbeitet von M. Brückner (Berlin), R. Knopf (Wien), H. Windisch (Leipzig). 1913. Pages 165-304. D. Schian, Giessen, Germany.

This invaluable bibliography of the publications in the field of the New Testament maintains its high standard. The material is clearly arranged and duly considered with helpful estimates. The student of the New Testament will find it very useful for further research.

V. CHURCH HISTORY.

The Influence of the Bible on Civilization. By Ernest von Dobschütz. New York, Charles Scribner's Sons, 1914. 190 pp. \$1.25 net.

This little book is a delightful study of a very important theme. The Bible is the source-book of Christianity. What has been its actual influence on civilization? The question is difficult to answer and it is good to have so able and sympathetic a scholar as Dr. Dobschütz undertake the task. He finds that European civilization has been deeply influenced by the Book. He shows how it made itself indispensable in the Church, and then after Constantine began to rule the Empire, in public life and law. It was the chief teacher of the German people in the early years of their civilized life, and certainly one of the main factors in mediæval civilization. It was the inspiration of all the principal reforming movements which culminated in the Reformation of the 16th century; and it furnished material for the earlier printers and book-dealers. All this the author proves by copious references to the social and religious history of the centuries involved.

With reference to the present time the author concludes that, while the Bible is undoubtedly more widely circulated than ever before, it is not exercising the influence on life that it once exerted. Art is secularized, law shows little trace of its influence; social, political and economic life ignores it. But the author believes its influence is no less important now than formerly,

only it will henceforth be as a book of devotion that it wields its power. As long as there is piety the Bible will be read and as long as the Bible is read there will be piety.

W. J. McGLOTHLIN.

Theological Symbolics. By Charles Augustus Briggs, D.D., D.Litt
New York, Charles Scribner's Sons. 1914. 429 pp.

This, the last published work of Dr. Briggs, appeared after his death. According to the preface the author had spent many years in its preparation, and had the material almost in readiness for the printer. The final touches were given by the author's daughter, but the work is Dr. Briggs'. The volume is in the series of the "International Theological Library" and partakes of the general characteristics and excellencies of that series.

It is packed with vast and accurate learning concerning the symbolic history of Christianity—the origin of the various confessions, the editions of the same and the vast literature of discussion—polemical, irenical and explanatory—that has gathered about these confessions. But it is not merely the origin of the confessions that is traced, but also the origin of the doctrines that find expression in these confessions. The volume is in fact an important contribution to the history of doctrines.

The exposition of the creeds is in the main replete with learning, and is fair and accurate. Dr. Briggs studied these ancient symbols with a sympathetic interest which, in view of his reputation for radical thought, is rather surprising. He is especially sympathetic and able in dealing with the Roman Catholic, Lutheran and Presbyterian confessions. Concerning other bodies of different genius he is not so accurate and happy. For example he makes many mistakes as to the Baptists and their symbolic statements. This is the more surprising, because the information was at his elbow to serve as the basis for correct statements. On page 14 it is said that Congregational and Baptist Churches have their own local confessions which

members are required to sign on their reception; but if this is ever done by Baptist churches this reviewer never heard of it. Subscription is not required for the preachers, not to speak of the members. On pages 403-4 there are numerous mistakes. For example, he says Baptists make baptism a *mere* sign without any value except that of obedience, whereas Baptists regard it as a symbol which proclaims in a dramatic way the very heart of the gospel. Again he says the Westminster confession had an article on liberty of conscience, and thus denies that Baptists had the earliest statement in their confessions on this subject. In this position he is compelled to pass over the group of confessions drawn up about 1611 in which the doctrine of liberty of conscience finds full and clear expression, as well as the still earlier statements of Continental Anabaptists. Still further he is compelled to assert that the Presbyterians asserted liberty of conscience in their confession while they bitterly opposed it in practice. Such a position is absurd. The Westminister divines were not in favor of religious freedom, and their confession must be interpreted by their actions. The author certainly manifests a very strong animus against the Baptists.

But he gives little space to the Baptists. This is entirely proper, for they have given very little attention to creed building.

The work is divided into three main portions. The first division is on Fundamental Symbolics in which the three creeds accepted by all Christians—Apostles', Nicene and Athanasian—are discussed. In the second division the distinctive creeds of the various communions are discussed under the head of Particular Symbolics. The third part on Comparative Symbolics contains an illuminating discussion of the confessions of the various communions treated comparatively. This is very satisfactorily done.

The volume is one of the most important contributions made by American scholarship to Christian Symbolics; indeed so far as the reviewer knows it is one of the most important in English.

W. J. McGLOTHLIN.

The Balkans: A Laboratory of History. By William M. Sloane, Professor of History in Columbia University. New York, Eaton & Mains, 1914. 321 pp. \$1.50 net.

The recent war in the Balkan peninsula has focussed the attention of the world on this region, and we have suddenly learned that we know nothing about these people. And yet no other part of the western world has had so much history, if migrations, wars, bloodshed are history. It has been the crucible of Europe, heated seven times hotter than any other part of the world. But when we began to try to understand recent events we found books rare, confused and unsatisfactory.

Professor Sloane has given us a book which will be very helpful in the effort to understand the present population, and the religious, political and social status of the Balkans. It is not a history of the Balkan peninsula, but a study of the peninsula as it is with enough of the history to help us understand the present status and the probable future. Professor Sloane's work is in striking contrast to the confused presentation of the material by many writers. He is clear, interesting and illuminating. His is the best book on the recent history and present status of Balkan affairs with which I am acquainted.

W. J. McGLOTHLIN.

Clement of Alexandria. By John Patrick, D.D., Professor of Biblical Criticism and Biblical Antiquities, University of Edinburgh. Wm. Blackwood & Sons, Edinburgh. 1914. 329 pp.

These are the Croall Lectures for 1899-1900, but have only now been published because of the impaired health of the author.

But the long delay has not been in vain, as he has been able to make use of the text of Stählin which has been published since 1900. There is a fine sketch of Clement and his writings. Lecture II is devoted to "The Relation of Christianity to Hellenism and Philosophy." Then follow chapters on "The Nature and Attributes of God," "The Person and Work of Christ," "The Ethics of Clement." It is an honest piece of work which can be heartily commended to those who wish to grapple with the mind of Clement.

A. T. ROBERTSON.

St. Basil the Great. A Study in Monasticism. By W. K. Lowther Clarke. Cambridge, at the University Press. 1913. 176 pp.

This work was submitted to the faculty of Jesus College, Cambridge, as a dissertation in application for the degree of Bachelor of Divinity, and was accepted as satisfactory. It has much more merit than most documents of this kind. It is not another biography of Basil, but an estimate of his place in the history of organized monasticism based upon a careful study of his *Ascetica*. "The main result of the book," according to the author, is the conclusion "that the spiritual sons of St. Basil are to be found in the Western rather than the Eastern Church." The author believes that Benedict was profoundly influenced by the rule of Basil in construction of his monastic rule. This is probably true, but it is very doubtful if Basil contemplated anything more than the organized community. If so, he can hardly be called the father of the great western orders.

The work is a fresh and helpful study of the beginnings of eastern monasticism.

W. J. McGLOTHLIN.

Narratives of the Witchcraft Cases, 1648-1706. Edited by George Lincoln Burr, LL.D., Litt.D. Charles Scribner's Sons, New York, 1914. 467 pp. \$3.00 net.

Several volumes have already appeared in the series of "Original Narratives of American History" of which this is the newest volume. They are all of great value to the student of our American history. Many of these documents have not been accessible to the general reader heretofore in any form. It is to be hoped that their republication in this convenient form will stimulate more careful study of our early history.

One of the most interesting and strange chapters in all our history is the witchcraft delusion. Americans did not at all stand alone in the belief in the reality and baneful influence of witches. But these narratives will make real and vivid these beliefs as no second hand account of them can do. They were a terrible reality. Men and women, sensible about most things,

were constantly seeing frightful specters and as constantly ascribing them to some poor and innocent woman. It is past belief, and yet in this volume we have the original sources showing beyond question the wild fear that beset the people.

The work of editing has apparently been well done. The text has been carefully reproduced from the available sources and the notes are helpful and suggestive. It is a very valuable source-book for all who are investigating this subject.

W. J. McGLOTHLIN.

The Primitive Church and Reunion. By W. Sanday, D.D., F.B.A. The Clarendon Press, Oxford; The Oxford University Press, New York. 1913. 142 pp. 4s. 6d.

Dr. Sanday is one of the most fairminded of men and, though a sincere Anglican, is anxious to see the reunion of Christendom on the basis of Primitive Christianity, if it can be accomplished. But Dr. Sanday is firmly of the opinion that Apostolic Succession "represents a real continuity" (p. 81). "I find no fault with those who adopt the Congregational ideal, so long as they keep within their own borders and do not make aggressive raids into the territory that lies outside of them" (p. 101). I judge that this is the temper likewise of Congregationalists towards advocates of Apostolic Succession. Dr. Sanday does not wish to be controversial and writes in an irenic spirit with a broad outlook on the whole situation, and yet is not conscious that the goal of actual reunion is sensibly nearer save on the basis of "the historic episcopate." The recent discussion of the Kikuyu incident has revealed a wide gulf in the Church of England in the attitude towards non-Episcopal denominations. But one is glad that Dr. Sanday has written, for he looks towards reunion with hope, if not with faith.

A. T. ROBERTSON.

VI. MISCELLANEOUS.

The Ascent of Denali (Mount McKinley); A Narrative of the First Complete Ascent of the Highest Peak in North America.. xix+188 pp. \$1.75 net.

Ten Thousand Miles with a Dog Sled; A Narrative of Winter Travel in Interior Alaska. xix+420 pp. \$3.50 net. Both by Hudson Stuck, D.D., F.R.G.S., Archdeacon of the Yukon. New York, 1914. Charles Scribner's Sons.

That both these volumes are by the same author and from the same publisher and both appearing within a few months might not alone justify combining them for review. Both deal with travel and exploration in Alaska. Both are written in the same spirit and bespeak the reverent and heroic student and lover of nature whose supreme interest is men and God.

The style is splendid. The heroism is as modest as it is great. The descriptions are vivid but real. The moralizing is genuine and never weak or wearying. The religion is natural and manly in the last degree. The illustrations are numerous, some of them very fine, all of them the obvious reproduction of photographs of the actual scenes.

The account of Mt. McKinley, which the author insists ought to retain the name given it by the Alaskan natives, was a holiday achievement. The dog-sled journeys were in the course of missionary service. But the book of scientific achievement is still religious while the missionary story is still a book of travel and scientific observation. The two better combine the best elements for such work than any I have read.

The publishers have done beautifully their part and have given us two handsome volumes in the same binding, but not quite uniform in size.

W. O. CARVER.

New Guides to Old Masters. By John C. Van Dyke. Charles Scribner's Sons, New York.

There are already published and now in press twelve small volumes in this series that must prove very serviceable to sight-seers and visitors to the great art galleries of Europe. The

author is one of the most notable art critics of America, has visited all the art treasures of the old world, and here in brief and compact form gives to the student the benefit of his studies. His notes are written from the standpoint of the artistic value of the picture rather than from that of history and archæology. The series covers all the leading galleries of Europe and will be found very helpful in the effort to appreciate the Old Masters. From the standpoint of the average traveller the volumes will be disappointing because they do not deal with modern art. In fact, one can not see why their usefulness should not have been increased by dealing with all the valuable paintings of the great artists.

Five Essays by Lord Macaulay; from the "Encyclopaedia Britannica," with an Introduction by R. H. Gretton. London, 1914. G. Bell & Sons; New York, G. P. Putnam's Sons. xxxvi+218 pp. 35c net.

"Bohn's Popular Library" is the best known and most useful of the efforts of publishers to minister to general classical culture. The subjects of these essays need to be known in our generation, Atterbury, Bunyan, Goldsmith, Samuel Johnson, Pitt. Macaulay wrote on these for the original "Brittanica" and only two of the articles have been published outside the "Encyclopædia." Their presentation now in this simple, cheap edition, with splendid binding, and with a thoroughly worthy, critical introduction, is an event of importance in popular literature.

Roughing It with Boys. By G. W. Hinckley, General Supervisor, Good Will Association, Hinckley, Maine. Association Press, New York, 1913. v+266 pp. 50c.

Narrating "actual experiences of boys at summer and winter camps in the Maine woods," this book is one of the brightest, most entertaining and amusing for any readers, while for campers and others on outing, it seems to this reviewer almost indispensable. It is superb.

Transactions and Proceedings of the American Philological Association, 1912. Volume XLIII. Ginn & Co., Boston.

This interesting annual contains the papers presented at the annual meeting of the American Philological Association, together with the proceedings and a bibliography of the members. It is a volume of decided interest to all who are interested in classical studies.

American Baptist Year Book, 1914. J. G. Walker, D.D., Editor. American Baptist Publication Society, Philadelphia. Paper. 276 pp. 50c net; postage 6c.

This indispensable annual has been prepared in its usual form and undertakes with a good degree of success to give the facts, figures and persons within the various forms of organized Baptist life and work.

INDEX

BOOKS REVIEWED

Abbott, Edwin A.: The Fourfold Gospel. Section II. The Beginning	479
Baldwin, Edward Chauncey: Our Modern Debt to Israel.....	475
Brückner, M.; Knopf, R.; Windisch, H.: Theologischer Jahresbericht. Zweiunddreissigster Band 1912.	482
Briggs, Charles Augustus: Theological Symbolics	483
Brown, Rev. Charles, D.D.: The Message of God.....	451
Broughton, Len G., D.D.: "The Prodigal and Others." A Series on Ruin and Redemption.....	447
Broughton, Len G.: Christianity and the Commonplace.....	447
Brownlie, J., D.D.: Hymns of the Early Church.....	447
Bryce, James: South America; Observations and Impressions.....	440
Burr, Geo. Lincoln: Narratives of the Witchcraft Cases, 1648-1706,	486
Burroughs, P. E.: The Convention System of Teacher Training.....	466
Burroughs, P. E.: Winning to Christ.....	465
Buttenwieser, Moses: The Prophets of Israel from the Eighth to the Fifth Century.....	472
Carroll, B. H.: An Interpretation of the English Bible.....	470
Coffin, Henry Sloane: University Sermons.....	452
Cohu, Rev. J. R.: Vital Problems of Religion.....	438
Crawford, Dan, F.R.G.S.: Not Lawful to Utter, and Other Bible Readings	449
Dorchester, Daniel, Jr.: The Sovereign People.....	459
Eucken, Rudolph: Can We Still Be Christians?	435
Eucken, Rudolph: The Problem of Human Life As Viewed by the Great Thinkers from Plato to the Present Time.....	437
Eucken, Rudolph: Ethics and Modern Thought. A Theory of their Relations	455
Feeman, Harlan L.: The Kingdom and the Farm.....	445
Frost, J. M.: The Sunday School Board Southern Baptist Convention, Its History and Work.....	466
Franklin, J. E.: The Relation of Christianity and Socialism.....	460
Gardner, Charles S.: The Ethics of Jesus and Social Progress.....	452
Girdlestone, R. B.: The Mission of Christ and the Title Deeds of Christianity	481
Graves, Etta Merrick: Mosaics of Truth in Nature.....	451
Gretton, R. H.: Five Essays by Lord Macaulay.....	489
Haering, Theodore: The Christian Faith; A System of Dogmatics.	427
Harding, William Henry: The Life of George Müller.....	452
Hastings, James: Encyclopaedia of Religion and Ethics.....	441
Henderson, H. G.: When Sainthood Was in Flower.....	476
Hillquit, Morris: Socialism: Promise or Menace?	456
Hinckley, G. W.: Roughing It with Boys	489
Hunter, Robert: Violence and the Labor Movement.....	457
Hutton, Reverend John A., M.A.: If God Be For Us.....	448
Jastrow, Morris, Jr.: Hebrew and Babylonian Traditions: The Haskell Lectures, Delivered at Oberlin College in 1913, and since Revised and Enlarged.....	466
Knudson, Albert C.: The Beacon Lights of Prophecy. An Interpretation of Amos, Hosea, Isaiah, Jeremiah, Ezekiel, and Deutero-Isaiah	471
Lowther, W. K.: St. Basil the Great; A Study in Monasticism.....	486
McCartney, Richard Hayes: The Imperial! The Prince—The King—The Rejected	481
Mackintosh, Robert: Christianity and Sin.....	430

Masters, Victor I.: <i>Baptist Home Missions: A Manual for Mission Study Classes, Replete with Information for the General Reader</i>	439
Mecklin, John Moffatt: <i>Democracy and Race Friction: A Study in Social Ethics</i>	459
Morgan and Scott: <i>The Christian Life Series</i>	452
Morrison, Rev. G. H., D.D.: <i>The Weaving of Glory. Sunday Evening Addresses from a City Pulpit</i>	450
Naville, Edouard: <i>Archaeology of the Old Testament. Was the Old Testament Written in Hebrew?</i>	474
Nelson, W. S.: <i>Silver Chimes in Syria. Glimpses of a Missionary's Experiences</i>	442
Nicolls, Rev. William: <i>Spiritual Conquest Along the Rockies</i>	439
Oldham, W. F.: <i>India, Maylasia, and the Philippines, A Practical Study in Missions</i>	441
Parks, Leighton: <i>Moral Leadership and other Sermons</i>	451
Patrick, John: <i>Clement of Alexandria</i>	485
Peake, Arthur S.: <i>The Bible; Its Origin, Its Significance, and Its Worth</i>	477
Prince, Morton: <i>The Unconscious</i>	463
Ramsay, Sir W. M.: <i>The Teaching of Paul in Terms of the Present Day</i>	480
Ripley, N. B.: <i>Omar or Christ</i>	443
Sanday, W.: <i>The Primitive Church and Reunion</i>	487
Scarborough, Lee R.: <i>Recruits for World Conquests</i>	443
Shepard, Benjamin, and Lawrence, Rev. William M., DD.: <i>The New Baptist Praise Book, or Hymns of the Centuries</i>	446
Sloane, William M.: <i>The Balkans: A Laboratory of History</i>	485
Smith, Henry Preserved: <i>The Religion of Israel: An Historical Study</i>	466
Smith, John Merlin Powis: <i>A Commentary on the Books of Amos, Hosea, and Micah</i>	472
Smyth, J. Paterson: <i>The Bible in the Making in the Light of Modern Research</i>	477
Stanton, Horace C.: <i>Telepathy of the Celestial World</i>	460
Stoddart, Jane T.: <i>The Old Testament in Life and Literature</i>	471
Strong, A. H.: <i>Popular Lectures on the Books of the New Testament</i>	476
Stuck, Hudson: <i>The Ascent of Denali (Mt. McKinley)</i>	488
Stuck, Hudson: <i>Ten Thousand Miles with a Dog Sled</i>	488
Swete, Henry Barclay: <i>The Last Discourse and Prayer of Our Lord</i>	480
The Catholic Encyclopaedia; An International Work of Reference on the Constitution, Doctrine, Discipline, and History of the Catholic Church	442
Transactions and Proceedings of the American Philological Association, 1912	490
Vandenhoeck & Ruprecht: <i>Reden und Aufsätze von Hermann Gunkel, Göttingen, 1913</i>	475
Vandenhoeck und Ruprecht: <i>Die Schriften des Alten Testaments in Auswahl neu übersetzt und für die Gegenwart erklärt</i>	476
Van Dyke, John C.: <i>New Guides to Old Masters</i>	488
von Dobschütz, Ernest: <i>The Influence of the Bible on Civilization</i> , 1914	482
Walker, J. G.: <i>American Baptist Year Book, 1914</i>	490
Wilkinson, William Cleaver: <i>Paul and the Revolt Against Him</i>	431
Weinel, Heinrich: <i>Jesus in the Nineteenth Century and After</i>	434
Wells, Amos R.: <i>The Arithmetic of Friendship</i>	449
Woods, Charles Coke: <i>Our Spiritual Skies</i>	450
Wykes, M. A.: <i>Daily Guidance</i>	452
Ward, Harry F.: <i>The Social Creed of the Churches</i>	458
Witley, L. V. H.: <i>The Ministry of the Unseen; A Personal Experience of, and Testimony to, Love from Beyond the Veil</i>	462

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